ΧΡΙΣΤΟΣ [illegible]

OR,

CHRIST

OUR

Sanctification:

Faithfully Explained, fully Confirmed, and Practically Applied, for the special Benefit and Consolation of the truly sanctified, as also for the discovery of the Formalist, or Hypocrite; And for the awakening of the secure Sinner, who makes a meck at sin, and either scorns or slights Holiness.

Being the substance of several Lectures, or Meditations.

By *Tho. Pichard*, Preacher of the Gospel.

Heb. 13.12. *Wherefore Jesus also, that he might sanctifie the people with his own Blood, suffered without the Gate.*

John 37.19. *And for their sakes I sanctifie my self, that they also might be sanctified through the Truth.*

Hebs 12.14. *Follow peace with all men, and holiness, without which* (ἣ χωρὶς that is, without which Holiness) *no man shall see the Lord.*

Deu. dedit filium omnium Bonorum sontem: Quidni cum eo omnia alia daret? hoc recurrendum est, si desertio divina, si Egestas, inopia soliciret. *Parens.*

Fidelis non minus apprehendit Regenerationem In Christo quàm Peccatorum veniam. *Calvin.*

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XUM

The Poist

Meadow
1662
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To all that are sanctified in Christ Jesus, especially to my Christian Friends and Acquaintance in and near *London*.

The Authour wisheth all prosperity and true felicity; the progress of Sanctification in this world, with the perfection thereof in Glory.

Worthy, and good Friends,

BY the wonderful over-ruling, and sole-disposing hand of Providence, (which some call the Queen of the World), *I had the honour and the happiness to be cast into your Acquaintance; with whom (at a leastwise with many of you) I have had for years (through mercy) comfortable and sweet society in the things of God: and from whom I have received so many real, and ample manifestations of cordial respect, and kindnesse for my support and succour, in the crisis of my extremity: For all which (according to my bounden duty) in all humility, and sincerity, I desire to blesse and Magnifie the Possessor of Heaven and Earth, as also to thank you; Begging the Father of mercies to reward your labour of love an hundred fold; And to enrich you with the*

Providentia Dei Regina mundi.

fulnesse of the Blessings of the Gospel of Christ. 'Tis I confess, a duty incumbent on me, To render ye a due acknowledgment of hearty thanks, for your kindness to me (not long since a perfect stranger to all your faces) least otherwise I should contract the stain, and Odium of that monstrous and multiplica sin Ingratitude: debating in my thoughts not how to make Compensation, or requital; (for that as the case stands with me is impossible) but how (at most) to make some small Testification of the unfeigned honour, and love I bear you, not onely for your Goodnesse to me, but primarily, and principally for the spiritual worth and goodnesse, the God of all Grace according to the riches of of his Grace, hath (I trust) conferr'd upon ye, and infused into ye; I knew no better expedient than the dedication of this ensuing Treatise; which is not presented to ye, or any mortals for Patronage or protection, but for Acceptance, and perusal, at your most serious hours. I never loved to dawb with untempered mortar, nor to sew Pillows under mens elbows, since I knew any thing of the mind of God in truth. If this small piece, doth not, cannot speak for it self, (though in weaknesse) I will not speak a word for it, neither do I desire, that any should. 'Tis an old and true Maxim, Truth needs no Patronage, and Error (I am sure) deserves none. What by the word and rule of truth, ye finde consonant, and consentaneous to the mind and will of God, (the prime Truth) that call God's and Christ's, and therefore prize and practice it. But whatsoever you finde of errour, obliquity and deflexion from the Rule, that call mans, and mine, and carefully eschew

Rom. 15. 29.

Ingratum si dixeris, omnia dixeris.

Veritas non quærit angulos. Veritas stat in aperto Campo.

chew it, imputing to it humane frailty and weaknesse: for humanum est errare.

I remember I have read of Artaxerxes a most noble, and munificent King of Persia, that such was the Princely condescension and sweetnesse of his disposition, as not only to give great Gifts, unto his Friends, and Favourites, but also kindly to accept of mean Presents from mean persons: so hoping with the like candour, you will please to receive this small Fruit; I have presumed to dedicate, and commend it to your Christian consideration. I modestly confesse I have been sollicited, to print some of my former Meditations, (though I know Apologies of this nature are little credited) yet through sense of my own weaknesse, I have forborn; as judging none of my Grapes worth the Presse; (Besides the great numbers of profitable and practical Books of many famous men already extant): but at length, at the friendly desire of some sober Persons, willing me to leave some Manifesto of my love, or Legacies in their hands, (as they pleased to term it): I have Adventured to make these Labours publick, which (I trust) will not seem nauseous or unpleasant to a Spirit truly sanctified. I have long since thought, that every faithfull Labourer in the Lords Vineyard had principally a double work to do: (both tending unto, and terminating themselves in holiness), viz.

Plutarch, in the life of Artaxerxes.

1. To convert Sinners.
2. To confirm Saints.

1. By the Spirit of Grace, and word of Truth

to beget holiness in unholy souls: to bring in them
Jam. 1. 18. *that are without, who belong to the election of Grace.*

2. By the same effectual means (the Word and Spirit) to nourish and nurse up the new Man be-
1 Pet. 2. 2. *gotten: to breed up those that are within. I hope (through grace) this holy and blessed work, hath been the* White, *the mark, I have aimed at in the series of my Employment; and particularly in this undertaking of Sanctification, here offered to your Judgments; which is a Doctrine most Necessary, most Excellent, most Comfortable.*

1. 'Tis a Doctrine most needfull for the sons of men to learn and practice; 'tis the one thing needfull, 'tis the principal thing, there is no see-
Luke 10. 42. *ing the face of God without it: for,* without holiness no man shall see the Lord. *Consider*
Pro. 4. 7. *the Decree of the Father, the Mission of the Son,*
Heb. 12. 14. *the Office of the holy Spirit, the publication of the Gospel, the Jewels of the Covenant, the nature of the great and precious Promises, the Tendency of all Gods Dispensations. Whether smiles or frownes, mercies or afflictions, do they not all respectively speak the same thing, and mutually conspire, yea, meet and center in the same end,* (viz.) to make ye partakers of his Holiness?
Heb. 12. 10. *nay, they all tell ye in plain tearms,* ye must be holy. *God will not alter his Decree for you, nor send another Saviour, nor chalk out another new way to Heaven, nor proclaim another Gospel for you, nor for any Creatures breathing. If Christ be not your sanctification (as it held forth in this Treatise) sin will be your condemnation; you will perish and die eternally, if there be a necessity of your salvation, there is as absolute a neces-*

sity

XUM

stify and your sanctification. If the Lord hath revealed Christ to ye, as the Lord your Righteousnesse, he hath also revealed Christ to ye, and in ye as the Principle and Prince of your Life, as the High Priest, your holinesse; and ye must look up daily to Jesus Christ for both, and receive of his fulnesse. You see there is an indispensible need of Holinesse, and whence, and in whom all your springs and supplies are, against the guilt, punishment, dominion, and filth of sin, (viz.) in your Mediatour Christ Jesus. John 1.16.

2. Holinesse is most excellent, most excellent in Col. 1.19.

1. Its Authour.
2. Its Nature.
3. Its End.

1. 'Tis excellent in its Authour, it hath a divine Origination: The High and lofty One that inhabiteth Eternity, his Name is Holy; he that is the Creatour, and former of all things, is the former and Creatour of the new Birth. Isa. 57.15. Ephes. 2. 10.

2. 'Tis excellent in its Nature: more precious than Rubies than the Topaz of Æthiopia, than the Treasures of the Indies, or any sublunary excellency whatsoever; it hath the Image and Life of the Authour in it; it hath the Name and Glory of God upon it, 'tis divine Nature; Therefore most excellent, because divinely Excellent. 2 Pet. 1.4.

3. 'Tis excellent in its end, salvation. We use to say, that is well, which ends well, for the end Crowns the work. If Holinesse be implanted in ye, it will not only march about the world with ye in all conditions and estates of Life, and be 1 Pet. 1.9. Finis Coronat opus.

your

your Companion in labours, but it will also follow ye; yea, go along out of the World with ye,
Revel. 14. 13. *and be your Companion in Glory, as* Samuel *anointed* Saul *aforehand for the Kingdome;*
1 Sam. 16. 13. *the Holy Oyl of Grace sets ye apart aforehand, for the fruition of Glory; it never leaves ye, till it hath placed ye on Thrones, arrayed ye with Robes, put Palmes into your hands, and incircled your heads with a Crown of Life, and immortality. The perfection of Grace is Glory.*

3. *The Doctrine of Sanctification (or Holiness) is very Comfortable. There are two Rivers of joy springing, or having their Well-head, in the precious side and heart of Christ:*

1. *The Blood for Justification.*
2. *The Water for Sanctification.*

Both streaming from one Fountain equally
Psalm 46. *cheering, refreshing and making glad the City of God, and nourishing up the Believer to eternal life.*

Amongst my Acquaintance, I have observed two sorts of dejected souls, as also two sorts of Causes of their dejection, and two sorts of means, or helps for their Cure and recovery.

1. *Some trembling hearts do much despond, and droop, for want of the sense of pardon; their justification is dark unto them, they know not whether God hath pardoned them; The children of Light may sometime walk in darkness. And*
Isa. 50. 10. *then they would give millions of worlds (did they possess them) for God the fathers face to shine upon them, and for the holy Spirit the Comforter, to pronounce peace, and proclaim pardon to them.*

2. *Other*

XUM

2. *Other deserted Souls, mourn sore like* Doves *for want of holinesse: Comparing their hearts with the perfect nature of God, and their lives with the pure shining Law of God, they are alwayes complaining for their defects and decays of Grace, for the strength and prevalence of corruption, and for the manifold spots and staines of their conversations. Wherefore they are afraid,* their spot is not the spot of Gods Children, Deut. 32. 5. *and that such deadnesse, dulnesse, vanity of thoughts, and disorders of spirit and life, cannot be consistent with saving grace. And hereupon they wander in Meanders of perplexities and disquietments: The* Indies *(if they had them) they would freely part with, for the plentifull effusion and influence of Christs Unction, and to see him clearly to be made of God sanctification to them. But O yee* Bruised reeds, *and* smoaking flax, *the* Captain *of your Salvation will* bring forth judgement unto Victory, *and perfect your Grace in Glory. There is* Balm in Gilead, *there is a* Physitian there. *Christ is a Saviour, and a Sanctifier to the* uttermost; *The Plaister is as broad as the sore, the blood of Christ is both* Λύτρον, *the price of our Redemption, and* Λοῦτρον, *the Laver of Regeneration also.* Heb. 7. 25.

1. *Let the first sort, Trust in the Name of the Lord; and stay themselves upon their God. Trust in the name of the Lord, that is the infinite mercy of God, through the merit of Christ. God is* rich in Mercy, Plenteous in Redemption, abundant in goodnesse and Truth; *the mercy of God is the* Name *of God; yea, the very first letter of his Name: Mercy leads the* Isa. 50. 10. See Dr. Goodwins Childe of Light, Exod. 34. 6

chorum

chorum *in that Catalogue of the Divine Attributes.*

Exo. 34.6.

2. *Trust in the infinite Merit and Righteousnesse of Jesus Christ*; for this is his Name, the Lord our Righteousnesse. *Let Faith drive thee quite out of self, and thy own righteousnesse, and lay fast hold on Christs Righteousnesse. Know, that* Christ is the end of the Law for righteousnesse to every one that believeth. *Consider him that hath satisfied Justice, fulfilled all righteousnes in his own Person, and brought in everlasting righteousnesse for thee; who loved thee, and gave himself for thee: And so let faith grow up unto Assurance, for this* Righteousnesse is revealed from Faith to Faith, *called* the Righteousnesse of God, *because 'tis the righteousnesse of God, as well as man, and which God appointeth and accepteth for thy justification. This divine Righteousnes thou must live upon, as thy daily food, and bread of life.*

Jer. 23.6.

Phil. 3.8,9

Rom. 10.4.

Dan. 9.24.

Gal. 2.20.

Rom. 1.17.

2. *Let the second sort of disconsolate souls, consider these Particulars.*

1. *That an enlightned soul that communes with his own heart, seeth more vilenes, filthines, and contrariety in himself to the holy nature and Law of God, than such as are in a state of gross darkenes, who are strangers to God, and (in this sense) perfect strangers to their own hearts.*

2. *Let such consider, a Christian state in this world is militant: there must be warring and wrastling, not only with* flesh and blood, *but also* with Principalities and Powers, (*i.e. with the Devils of hell*) *and the corruptions of the world every day. Shall any say, because I fight I am a Coward? because*

Eph. 6.12.

cause I finde a law in my members, warring against the law of my minde; *a double interest, flesh and spirit lusting in the same soul, yea, in the self-same faculty, therefore I am no Christian? this very warring evinceth the clean contrary,* for when the strong man armed keeps the house, all things are in peace; *thy very sensibility of sin, and groaning under the burden and bondage of it, thy struggling with it, and sincere endeavours to subdue it, are evident signs of sanctification begun in thee.* Luke 11. 21. Gal. 5. 17.

3. *Consider Grace begun, destroyes not sin utterly, nor carries away a compleat Victory presently; thou must be trained and exercised a long time in Christs School, and* endure hardnes like a good Souldier of Christ Jesus, *before thou dost rout the enemy totally, and come off with a final Conquest. Thou must strive long, and strive lawfully too, before thou art crowned. Grace by the supplies of the Spirit is daily working out corruption, and cleansing the soul of filthiness, but the Vessel (thy heart) is so deeply tainted, that it cannot be perfectly cleansed presently. Sanctification in the power of it, brings down the dominion of sin, dethrones it, casts it down, though not quite cast it out; Grace weakens the power of sin, but not dissolves the being of it, till mortal shall put on immortality.* 2 Tim. 2. 5. Quo semel est imbuta recens, servabit odorem, Testa diu, &c. 1 Cor. 15. 53.

4. *Consider the Cloud of Witnesses: The most, and the best of Saints have had the stain of sin, as well as the stamp of Grace; there have been Ecclipticks in their Zodiacks,* Abraham, Isaac, Jacob, Moses, Aaron, Job, David, Solomon, Peter, Paul, *&c. retain blots in their Escutcheons to this day, not to encourage sinners, (that's a devilish*

lish use) *but to comfort Saints, and keep them from despairing, when they finde themselves overtaken with infirmities: The 7th. to the* Romans *is little other than a doleful Elegy of the in-being, concupiscence, and motions of sin in holy* Paul, (*as a Pattern of all other Christians*) *who was a man of as high Attainments, Revelations, and Communion with God, as any other. This may a little comfort thee, that such Temptations, such corruptions as thou dost feel, the most eminent Saints have felt,* the same afflictions are accomplished in your Brethren.

1 Cor. 12.

1 Pet. 5.9.

5. *Look up to Jesus Christ for sanctification,* (*as well as for Righteousness*) *He is thy Redemption, as thy King, but he is thy Righteousnesse and Holiness as thy Priest, which is more fully handled in the ensuing Treatise; Oh that the eye of thy faith might see him in all his Excellencies, and the hand of thy faith might receive him in all his Offices; who is made of God to be thy Wisdome, Righteousness, Sanctification and Redemption; Some poor soules look on Christ to be their Righteousnesse, but are dark in respect of Holinesse; this makes them wander in melancholly shades, and desert paths, but the* Scripture tells us we are complete *in Christ the Head* (*an Head of Influence as well as Eminence*) *and that he of God is made unto us Sanctification, as well as Righteousness and that for our sakes he sanctified himself, that we might be sanctified through the truth; and that Christ as our High-Priest, appears in Heaven for us and that he is our Life (both of Holiness and Righteousness), and that he that hath the Son, hath Life; were not Christ our sanctifier as well as justifier, he were not a perfect Saviour,*

Col. 2.10.

1 Cor. 1. 30.

John 17. 19.

Heb. 9.14.

Col 3.3.

1 John 5. 11,12.

viour, but he is both; he is All in All *to us, by our mystical Union with him: and what would your souls have more? we are* justified by Christ, *but* sanctified in Christ Jesus, *because of the wonderfull spiritual intimate Union between us and Christ.* 1 Cor. 1. 2. *Ego verò malui servare præpositionem eo, quod meliùs declaret quomodò vos Pater per Christum sanctificet, nempe donando nos filio suo, ut ipse sit in nobis, & nos in eo.* Reverend *Beza* in 1 Cor. 1. 2.

Oh that every contrite heart would live purely by faith on Christ, as the Lord their Righteousness, and as their Head and fountain of Holiness; the just must live by faith, *and* is not he the Author and finisher of your Faith? *Thus your Sanctification and Consolation will grow up, and encrease together.* Heb. 12. 2.

My chief design in this Publication, is to advance Holiness in the world, and thereby God's Honour, which is so much fallen to decay, Partly by the abominable prophaneness and debauchery of some, and partly (yea chiefly) by the horrid Hypocrisie and Apostacy of others, who Dema's-*like have made gain godliness, and so shipwrackt faith and a good Conscience. The Lord recover such out of the snare of the Devil, and give them repentance unto life, for his infinite mercies sake. I might tell ye, that Families, Cities, Countries, Thrones, Kingdomes, yea the whole world stands by Holiness, and for the sake of holy Ones, and that we can never expect to be an* Happy, *unless we are an* Holy *Nation; Oh that that most blessed Blessing might be pronounced upon this Kingdome;* The Lord bless thee O Habitation of justice, and Mountain of Holiness, *This would be the consterna-*

2 Tim. 2. 25, 26.

See Prov. 20. 28.

Pro. 14. 34.

Isa. 1. 9.

Fiat justitia, aut ruat Cœlum.

Jer. 31. 23.

Eternities of wicked men and Devils, but the rejoycing of Saints and of all the Holy Angels; The Lord accomplish it in his time. The Blessing of Heaven attend these poor labours to their intended and desired end; And Grant this Word, (like the rain and snow from Heaven) may be prosperous to them that read it. If any shall be hereby enlightned, quickned, awakened, reproved, comforted, confirmed, or any way edified. Let the Father of Lights, from whom comes down every good and perfect Gift, have all the Glory, And be pleased to remember us at the Throne of Grace,

Is. 55. 10, 11.

Jam. 1. 17.

Your affectionate Friend

and Servant in the

Lord,

T. C.

Christ

Christ our Sanctification.

1 Cor. 1, 30. Some part of that verſe.
—Who of God is made unto us--Sanctification.—
The whole verſe runs thus.
But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdome, and Righteouſneſs, and Sanctification, and Redemption.
But the words which (σὺν Θεῷ) we ſhall inſiſt on at this time, and in this ſmall Tract, are theſe:
—Who of God is made unto us, Sanctification.—

THe Apoſtle *Paul*, *Rom.* 1. 14. confeſſeth himſelf *a debtor both to the Greeks, and to the Barbarians*, (*i.e.*) to all ſorts of Gentiles, (for he was the great Apoſtle to the Gentiles) *both to the wiſe, and to the unwiſe*; *i.e.* to all kinds and ſorts of men in particular amongſt them: for all ſorts of men may be ranged into theſe two Ranks or Orders, *the wiſe, and unwiſe.*

In imitation of the holy Apoſtle, I who am the loweſt and leaſt of Saints, and the unworthieſt of all the ſervants of the Lord, moſt unfit for ſo honourable and high a Calling, as the Miniſtry of the Goſpel, muſt reckon my ſelf a debtor both *to the wiſe and unwiſe, to the learned and unlearned*; as well to

the more acute and perſpicacious, as to the leſs judicious and enquiring Chriſtian: And therefore (as in duty bound) muſt caſt in my Mite into the Saints Treaſury, and imploy my Talent (though but one, and a ſmall one) as for the information of the more ignorant, ſo alſo for the ſatisfaction of the more ingenious and learned Reader: For his ſatisfaction therefore, or at leaſtwiſe for an Eſſay thereunto, I think it neither unneceſſary nor inexpedient, before I come to the words themſelves, to preface the ſubſequent Diſcourſe with theſe (I think) convenient *Prolegomena*.

THE

THE *PROLEGOMENA* TO THE Enſuing Diſcourſe.

ALl I have to ſay in the Proem to the Text, I ſhall reduce to theſe Heads following.

I ſhall endeavour to ſhew

1. *By whom this Epiſtle was written.*
2. *To whom it was written.*
3. *Upon what occaſion the Apoſtle wrote this Epiſtle.*
4. *What is the Argument of this Epiſtle.*
5. *At what time, and where this Epiſtle was written.*

1. *By whom this Epiſtle was written.*

The Apoſtle *Paul*, a * *choſen Veſſel of God*, was the Author of this Epiſtle, a man that was caught up to the third heaven, (where he heard ἄῤῥητα ῥήματα; which *Montanus* and the Vulgar tranſlate, *arcana verba*: But *Beza*, *ineffabilia verba*, unſpeakable words; as our Engliſh Tranſlators do well render; ſuch words † which no man can explain by ſpeaking.) A man inſpired with the Spirit of God, as

* Act. 9. 15.

† ἄῤῥητα; *id eſt, quæ fando explicari à quoquam homine non poſſint.* Beza.

as he teſtifies of himſelf in this Epiſtle, 1 *Cor.* 7. 40. Therefore by the inſpiration of the Spirit of God he wrote this Epiſtle. *Paul*, and all other holy men of old that wrote the *Canonical and Divine Scriptures*, were but *Amanuenſes* Penmen, or Secretaries to the Spirit, the Spirit was the immediate Author, Inditer, and Compoſer of the Scriptures: All Scripture is of *Divine Inſpiration*, * 2 *Tim.* 3. 16. 1 *Pet.* 1. 21. For the Propheſie came not in old time, or rather ποτὲ *aliquando*, at any time, by the will of man, but holy men of God ſpake as they were φερόμενοι, *acti, inſpirati*; acted or moved by the Holy Ghoſt. † One of our Worthies hath an excellent gloſs upon this Text. *When the Word came, or rather was brought* ἐνέχθη *to the holy men that wrote the Scriptures, it was not left to their underſtandings, wiſdomes, minds, memories to order, diſpoſe, and give it out; but they were born, acted, carried out by the Holy Ghoſt, to ſpeak, deliver, and write all that and nothing but that, to every tittle that was ſo brought to them; they invented not words themſelves, ſuited to the things they had learned, but only expreſſed the words that they received.* And a little after he ſaith, *Not only the Doctrine they taught was the Word of Truth, Truth its ſelf*, Joh. 17. 17. *but the words whereby they taught it, were words of truth from God himſelf, &c.* Thus this Epiſtle, and other ſacred Scriptures, being of *Divine Authority*, and thereupon of *uncontroulable Soveraignty*, and of *Eternal Verity*, ought to be received and entertained of us with holy reſpect and *reverence*, to be heard and read as *the Oracles of God*.

* πᾶσα γραφὴ θεόπνευστος.

† D *Owen* expounding this Text in his Divine Original of the Scripture, p. 25.

2. *To*

2. *To whom this Epiſtle was written, together with a Deſcription of Corinth.*

This Epiſtle was written to the men of *Corinth*, but more ſpecifically, the Apoſtle himſelf tells ye, 1 *Cor.* 1. 2. *Unto the Church of God which is at* Corinth, *to them that are ſanctified in Chriſt Jeſus, called to be Saints, with all that in every place call upon the Name of Jeſus Chriſt our Lord, both theirs and ours.*

The Corinthians were Achaians. *Corinth* was a famous and rich City of *Achaia*, not only one of the chief, but the Metropolitan, or chiefeſt of that Region; it was a City placed in an *Iſthmus*, or narrow ſtreight, going into *Peloponneſus*, now called *Morea*; and being ſcituate between * two Seas, the *Aegean*, and *Ionian*, having fair Havens towards theſe two Seas, a great concourſe of people from many Countries reſorted thither, whereupon it was called *Nobiliſſimum Emporium, opibus abundans*, a moſt Noble *Mart-Town*, overflowing with a confluence of wealth and worldly proſperity; yea, ſo famous and flouriſhing was this City, that the Romans themſelves began to ſuſpect her greatneſs; but the Corinthians were as inſolent as the Romans were ſuſpitious, for they uncivilly abuſed the Roman Embaſſadors, and caſt Urine upon their heads as they paſſed through the † City. Upon this diſgrace the Romans ſent *Lucius Mummius*, then Conſul, who burnt the City, and made it level with the ground: In the burning of it, ſo many rich and coſtly Images of ſundry ſorts of mettal were melted, that thereof was found

Corinthij Achaici fuerunt.

* Both Poets and Geographers uſe to call her *Corinthus Bi-maris*, *Corinthus Achaiæ*, *Metropolis olim erat, ob portuum commoditatem Emporium totius Aſiæ, tum celeberrimum, tum opulentiſſimum.* Mart.

† So *Cicero* relates it.

a very precious Brass called *Æs Corinthium*, more esteemed than Silver among the Romans. At last it was (say some) re-edified by *Julius Cæsar*; (say others) by *Augustus Cæsar*: because of the excellent firmeſs and ſituation of the place, it quickly encreased to its former wealth and ſplendour. It was a place famous for the profeſſion of Chriſtianity, but of late it fell into the hands of Turks and Infidels, and by them it is at this day called *Corinto* and *Coranto*.

Anno Ch. 1451.

To this City the Apoſtle *Paul* came from *Athens*, where he converted to the Faith of Chriſt *Criſpus* and *Soſthenes*, two chief Rulers of the Jewiſh Synagogue, and many of the Corinthians hearing believed, and were baptized, for the Lord had by a Viſion in the night told him, he had much people in that City; and withall, for his encouragement, to preach there unceſſantly, and to abide there patiently. The Lord bids him *be not afraid, but ſpeak, and hold not thy peace.* Theſe words were Pillars of Support, and Cordials of Comfort to his fainting heart: Gods words are not empty or aiery Dictates, like * mans, a voice, and no more; but creating, corroborating, comforting, ſoul-renewing, and ſoul-quickning, and ſoul-reſtoring, and reviving precepts, where, when, and in whom he pleaſeth; for his word is the word of his power, and therefore a word with power: *The words that I ſpeak* (ſaith Chriſt) *they are ſpirit, and they are life, Joh. 6. 63.*

Act. 18. 1.

Act. 18. 8.

Act. 18. 9.

* *Vox & præterea nihil.*

He upholdeth all things by the Word of his Power. Heb. 1. 3.

Again, the Lord promiſeth to be with *Paul,*

Paul, for I am with thee, and no man ſhall ſet on thee to hurt thee, *&c.* God did not only promiſe the aſſiſtance of his Spirit to *his Miniſtry*, (though that is rather implied than expreſſed) but God alſo promiſeth his *Protecting Preſence* to his perſon, that no man ſhould ſet on him to hurt him. How valiantly and chearfully may a ſoul fight after ſuch a Leader, and under ſuch Enſigns? under the promiſe of the *faithful God*, and in the preſence of the *Mighty God*. He to whom God is a *Sun of influence*, and a *Shield of defence*, (as he hath promiſed) *Pſa.* 84. 11. may go on in the face of the greateſt difficulty with courage and ſucceſs, and fear no colours, becauſe one ſingle God is eminently and infinitely more, more for ſtrength, ſupport and ſuccour, than all the enemies are for fear and terror. Act. 18. 10

When the ſnares of death prevent thee, and the floods of the ungodly make thee afraid, call upon God, cry to the Lord in thy diſtreſs, as *David* did, *Pſa.* 18. 6. Act faith on God by the Warrant of his own precious Promiſes; theſe among others are very pertinent and pregnant, Iſa. 41. 10, 11. *Fear thou not, for I am with thee, &c.* Iſa. 43. 2. *When thou paſſeſt through the waters, I will be with thee, &c.* Iſa. 8. 12, 13, 14. *Neither fear ye their fear, nor be afraid, but ſanctifie the Lord of Hoſts himſelf and let him be your fear, and let him be your dread.* This is Gods Precept, and your Duty; *v.* 14. *And he ſhall be for a Sanctuary.* This is Gods Promiſe, and your Priviledge. Pſa. 18. 4, 5.

But to return; the Apoſtle hereby animated,

Act 18.11. continued at *Corinth* a year and six moneths, teaching the Word of God among them; during which space of time, by the blessing of God upon his Ministry, (or in his own phrase) *by the grace of God which was with him*, 1 *Cor.* 15. 10. he had gathered and planted a most flourishing Church at *Corinth*, to whom he gives many *Encomiums*, or Titles of praise, in the beginning of this Epistle, *Chap.* 1. 5, 6, 7. God had indeed much people in this City, whom *he sanctified in Christ Jesus, and called to be Saints.* A * German Divine admiring at Gods goodness, and *Paul's* success, cryes out, *Who (I pray) would have sought for many Elect in a most perverse City? But God knew whom he had elected, and who were his. No place is so prophane* (saith the same Author) *in which God hath not his.* This passage puts me in mind of an excellent note of a † Worthy Divine of ours, where he observes; *God hath his servants in all places, in the worst of places: There was never any air so bad, but that a servant of God may breathe in it. God had a choice piece even in the Land of* Uz, *a place of prophaneness; here was* Bethel *in* Bethaven, *an House of God in a Land of wickedness*; and so he goes on excellently. There were Saints in *Cæsars* (wicked *Neroes*) houshold; so there were Saints, many Saints, at leastwise many, which the Lord did intend actually to call and sanctifie by *Paul's* Ministry, and consequently to save and glorifie, that were Inhabitants even in *Corinth*, in that most * *corrupt* and *most perverse City*, infamous for luxury, effeminateness, and many other vices, as a good Author doth observe.

3. *Upon*

* *Quis, Quæso Electos multos in perversissima civitate quæsivisset? Deus tamen noverat quos elegisset, & qui sui essent.* Pareus.

† M. *Caryl* in his Exposition upon the three first Chapters of *Job*, p. 23.

* *In corruptissima & perversissima civitate, wollitie, luxu, [illegible] infami.*

3. *Upon what occasion this Epistle was written.*

The occasion was twofold.

First was, Those grievous and great scandals and vices which crept in, and invaded the Church of *Corinth* after the departure of the Apostle; of which, throughout the whole Epistle, we hear at large.

The Apostle having planted a great Church there, went forward in his *Ministerial Circuit*, (according to his *Commission*) from thence to preach the Gospel in other Cities of *Asia*, and after a considerable time, being now at *Ephesus*, as may be gathered from 1 *Cor.* 16. 8. he understood there from some of the * *houshold of Cloe*, that there were divisions among them; wherefore because he could not come himself in person at present to apply healing plaisters to their sores, he sends them this Epistle, wherein he doth gravely advertise them, put them in mind of their duty; he shews them their fall and folly, and directs them to the right cure and recovery; and that the cure might be wrought effectually, he labours to effect it several wayes, if possibly he *might take them with honest guile.*

* *A Cloes familiaribus Apostolus edoctus scripsit.* Par.

This *Cloe* seems to have been an honest Matron, and of esteem among the Church of *Corinth*. So the Dutch Annotat.

1. Sometimes he praiseth, commendeth, and speaks them fair, as a *Father.*

2. Sometimes he speaks roughly, and reproves sharply, with Power and Authority, as an *Apostle.*

3. Sometimes he prayes, entreats, and gently instructs them, as a *Brother*, and all to make them sensible of their sinful *malady*, and receptive of a spiritual *remedy.*

2. The

2. The other occasion was the Epistle sent to him from the *Corinthians*, as appears from 1 *Cor.* 7. 1. wherein they asked the Apostles advice and counsel touching divers matters; as touching Matrimonials, or the affairs that have reference to Marriage, of Meat dedicated or offered up to Idols, of *Spiritual Gifts*, of the manner of *Prophecying*: Lastly, touching a collection to be made for the poor Saints at *Jerusalem*, as is evident from 1 *Cor.* 16. 3.

cum primis de Matrimonialibus de Idolothytis, de Spiritualibus charismatis, de modo Prophetandi, de collecta denique faciendâ.

As this last from this Text, so all the former are very clear and manifest to every eye that reads, and to every *serious* mind that notes the *Series* of this Epistle.

4. *What is the Argument of this Epistle.*

The whole Argument of this Epistle is corrective and hortatory, consisting of * divers parts, as that Church did labour under divers distempers: All may be reduced to these eight Heads.

*διορθωτικὸν.

* *Hujus Epistolæ varia est ac multiplex utilitas: multos enim insignes locos continet.* Calv.

1. In the four first Chapters, the Apostle reproves the factious spirits and courses of the *Corinthians*, whereby they had rent themselves into *Sects* and *Parties*, and exhorts them to concord and unity: he also excuseth the *plainness*, *simplicity*, and purity of his Doctrine; and on the contrary, nips and sharply checks the vanity of the false Apostles in the ostentation of their *Grandiloquence*, *i. e.* their lofty and stately Eloquence; by which *Artifice*, they thought to bring the Apostle into contempt among the people, as though he had been (in comparison of them) a very illiterate and rude Preacher.

2. In

2. In the fifth and sixth Chapters he chargeeth them with three vices.

1. In that they continued the incestuous person in their company and communion, who ought rather to have been delivered over unto Satan, and ejected out of the Society of the Church.

2. In that they went to Law, and contended one with another even before the Heathen Judges, about things pertaining to this life: *This* (saith the Apostle) *I speak to your shame*, 1 *Cor*.6.4,5. For indeed this contentious practise of theirs, brought an *odium* and shame upon the *Christian Religion*, and made that pure and peaceable profession to stink in the Nostrils of the Heathen. There were indeed at *Corinth* many Merchants, who are (as one observes) * *a delicate kind of men, very desirous of gain, most greedy of having, and most impatient of injury and loosing*. This scandal he reproves, and labours to remove.

De βιωτικοῖς, de secularibus, aut ad hanc vitam pertinentibus. κόρος ὕβριν τέκτει Plenty begets strife.

* *Hominum genus delicatum, quæstuosum, habendi cupidissimum, injuria impatientissimum, &c.*

3. He reprehends them, for that they took *fornication* for an indifferent thing, or for a matter of no great moment; against which filthy sin, as well dishonourable to their bodies (which ought to be the *Members of Christ*, and the *Temple of the Holy Ghost*) as *damnable* to their souls, he inveighs severely, and presseth them by many cogent reasons to *Chastity*, *and Sanctimony*.

3. In the seventh Chap. he comes to answer their Epistle, and delivers many *Apostolical Precepts*, as to divers *Matrimonial cases*, and as to the private condition of every individual.

The

Corinthiorum *dubia de Matrimonialibus.*

The Questions which the *Corinthians* by their Letter desired a *Solution* of, seem (to me) to be these:

1. *Whether a Christian might marry?*

2. *Whether Christian yoke-fellows ought to render to one another due benevolence?*

3. *Whether it be lawful for a married person to leave or withdraw from his yoke-fellow?*

4. *Whether a single life be not better than a married state?*

5. *Whether Divorces are lawful?*

6. *Whether it be lawful for a believer to dwell with an unbeliever?*

7. *Whether a Believer being forsaken by the unbeliever, may be held in bondage?*

8. *Whether it were the best or wisest course for Virgins to marry?*

Lastly, whether second Marriages are lawful for Widdows?

4. In the eighth, ninth and tenth Chapters, he reprehends those, who by pretence of Christian liberty, did very scandalously, and to the offence of others, communicate with the Gentiles in things offered up to Idols; from which unlawful and unchristian communion he doth strongly dehort them, and that he doth two wayes.

1. By his own example, shewing, that sometimes we ought to abstain from things that are in themselves lawful, (*in case of scandal*) much more from things unlawful, as he himself forbore to receive any stipend salary, or *wages* for preaching to them; to avoid thereby the least colour of calumny; for he knew, the false

false Teachers were ready to catch at any thing that might defame his Person, or traduce his Doctrine, being filled with *rancour and emulation.*

2. He dehorts them from communion with the Idols, and meats offered to them, by a most convincing Argument, that they could not, nor should not, be partakers of the *Lords Table*, and *of the Table of Devils*; for to *have fellowship with Idols, was to have fellowship with Devils; for the things the Gentiles sacrificed, were sacrificed to Devils, and not to God*, 1 *Cor.* 10. 19. 20, 21.

5. In the eleventh Chapter he reproves and corrects two abuses.

1. One about seemly behaviour in the Church, which both women and men did violate, and thereby both created scandals: The women praying and prophecying with their *heads uncovered* in the Congregation, acted against modesty, and became allurements to the men: And the men praying and prophecying in the Church with their *heads covered*, acted against Reverence, and against the Light of Nature; both was uncomely. *Circa decorum Ecclesiasticum.*

2. The other was about the Supper of the Lord, which the richer sort did mingle with prophane feasts, eating and drinking even to *excess* and *luxury*; the poorer sort, in the mean time, being shamed, despised, and left hungry. *Circa tantam Dominicam.*

6. In the twelfth, thirteenth, and fourteenth Chapters, the Apostle layes down several *Precepts*, both concerning the difference, and use of

of *Spiritual Gifts*, and declares by the *Allegory* of the members of a natural body, that all things are to be referr'd to *unity*, and *edification* of the whole: Having ſpoken much of the variety and excellency of *gifts*, he concludes, that all *gifts* are nothing without the *Grace of Love*, in the praiſes whereof he makes a pathetical and ſweet digreſſion: of all *gifts*, he ſeems both to commend and exhort unto the *gift of Prophecy*; as alſo, that a convenient and due order ſhould be kept in Propheeying. Laſtly, he *bars* women from medling with Eccleſiaſtical Offices or Functions.

Mulieres à Muniis Eccleſiaſticis arcet.

7. In the fifteenth Chapter, he corrects the prophane error of ſome in denying the *Reſurrection* of the fleſh, and *confirms* and *fortifies* the contrary truth, an Article of our Faith, with moſt weighty and grave Arguments; and excellently ſhews in many things the ſpecifical differences, between the body now *vile*, and the body *glorious* then; and how this Doctrine of the Reſurrection may very profitably and practically be accommodated to the *Conſolation* of the Saints.

Reſurrectio carnis, ſpes noſtra. Tertul.

8. In the ſixteenth Chapter, he minds them of a *contribution* for the poor Saints and Brethren at *Jeruſalem*, which he enforceth by the example of the Churches of *Galatia*, and after ſeveral godly Exhortations, he cloſeth the *Epiſtle* with *Salutations*, and with a *Benediction*.

5. *As*

5. *At what time, and where, or at what place was this Epiſtle written?*

Although by reaſon of the defect of Hiſtory, it cannot be poſitively known at what time, or in what order the Epiſtles of *Paul* were written; yet *relation* being had unto, and *collation* of them being made with the Apoſtles *Race* or *Circuit* deſcribed in the *Acts*, affords ſome probable gueſſes or conjectures. *Epiſtolarum Paulinarum ordo.*

Firſt and foremoſt. The firſt of all the Epiſtles written by *Paul*, ſeems to be the firſt Epiſtle to the *Theſſalonians*.

The next, the ſecond Epiſtle to the *Theſſalonians*, ſent from *Athens*.

The third in order is reputed the firſt Epiſtle to *Timothy*, ſent from *Laodicea*.

The fourth is deemed to be this firſt Epiſtle to the *Corinthians*, before his paſſage through *Macedonia*, 1 *Cor.* 16. 5. The Greek Copies relate it to be written from *Philippi*, but many hold it was written at *Epheſus* before *Pentecoſt*: For he ſaith, 1 *Cor.* 16. 8. I will tarry at *Epheſus* until *Pentecoſt*, which happened in the year of Chriſt 64. and of *Nero* 9. in which year coming to *Jeruſalem*, he was caſt into priſon. Of this Opinion, (of the Ancient) is *Athanaſius* and *Chryſoſtome*; (of the Modern) *Dionyſius, Sixtus Senenſis, Martyr, Illyricus, Stapleton, &c.*

Thus much (if not too much) for the *Prolegomena*: Palliate (good Reader) my imbecillity and prolixity, with thy *Humanity* and Chriſtian candor; though the *Porch* of Entrance may ſeem too large, yet (I truſt) thy paſſage

passage may be more *lightsome* into the body of this choice Epistle, and more *facile* into the bowels of the discourse at hand.

The first Chapter of the first Epistle to the Corinthians, *may be divided into three Parts.*

1 *Proœmium.* The first is the *Proem*, containing the *inscription*, *subscription*, and *salutation*; as also a *Gratulation* or Thanksgiving to God on their behalf, with a commendation of them, and his hearty desire for them, carried on from the first to the tenth *verse*.

2 *Propositio Dehortatoria.* The second is a *Proposition* Dehortatory, that they cherish not Schismes among themselves, least (Viper-like) they eat out their own bowels; whence he had information, and what their Schismes or Divisions were, he explains in *ver.* 10, 11, 12.

3. *Confirmatio.* The third is a *Confirmation* of his Dehortatory *Proposition*; many of his Arguments are taken *ab absurdo*, as they call it.

1. Because to cherish Schismes is, as it were, to divide or tear Christ in pieces, *v.* 13.

2. Because none of their Teachers was crucified for them, *v.* 13.

3. Because they were not baptized in the name of any of their Teachers, *v.* 13.

Neque Baptizando nec prædicando. Par. *Non cum dicendi peritiâ.* Beza.

4. Because the Apostle had given them no occasion of abusing his name to *Schismes*; neither by *baptizing*, for he baptized but few of them, *v.* 14, 15, 16. nor by his *Preaching*, for he preached not with *ostentation*, οὐκ ἐν σοφίᾳ λόγου, not in the wisdome of speech, not in quaint

quaint terms, not with *Rhetorical* flourishes, of humane Eloquence, lest the Cross of Christ should be made of none effect, *v.* 17. that is, lest the Doctrine of *Christ crucified* should become fruitless; for as a learned Author well observes, *The Spirit of Christ crucified would have seemed to have done nothing, if men should have been brought to Christianity by the force of Humane Eloquence.*

Visus autem fuisset Christi crucifixi Spiritus nihil agere, si humana facundia vi homines ad Christianismum essent adducti. Beza

1. This is the first reason, and 'tis drawn *ab effectu contrarii*, from the effect of the contrary. Now least any should think, that plainness of speech did render the Doctrine of the Cross contemptible, a tacit Objection is answered in *v.* 18. by a distinction; Though the Doctrine of the Cross be *foolishness* to the Reprobates, yet 'tis the *Power of God to such as shall be saved.*

1 *Ab effectu contrarii.*

2. From the *miserable condition* of worldly wisdome, it is an Enemy to God, and God an Enemy to it, and threatens to destroy it; *I will destroy the wisdome of the wise, ver.* 19. ἀθετήσω, *tollam è medio.* The Prophet, *Isa.* 29. 14. (from whence these words are taken) there useth a Verb Neuter, which the *Greeks* have turned into a Verb Active.

2 *A conditione mundanæ sapientiæ.*

3. From the *good pleasure of God*, willing to save by the *foolishness* of Preaching them that believe; and though the obstinate *Jews*, and Philosophical *Greeks*, reputed the Gospel foolishness, (for how can blind men distinguish colours?) yet 'tis in very deed and truth infinitely wiser than *humane* wisdome, and infinitely stronger than *humane* power; for

3 *A Beneplacito Dei.*

'tis *the Wisdome and Power of God himself*, ver. 21,22,23,24,25. The Publication of the Gospel, is the Scepter by which the Lord Reigns, the *Rod of Christs strength*, by which he doth and shall rule in the midst of his Enemies.

Psa. 110.2 The Lord shall send the Rod of thy strength out of Zion: Rule thou in the midst of thine Enemies. Here, *vocatio pro vocatis metonymicè ponatur, sicut passim circumcisio pro circumcisis & præputium pro incircumcisis.* Beza in loc. & Marl. in loc. to the same purpose. *A Fine ultimo.*

4. From the blessed effect of Gods good pleasure, expresst in calling, Not many wise, not many Mighty, not many Noble, (though some few of these in all Ages have been called) but rather the poor, the foolish persons and things, that in the eye of the carnal world are contemptible, and counted of no account, meer nothings, *ver.* 26, 27. Ye see your calling Brethren, that is, what way or manner the Lord hath taken in calling you; or rather, *quinam ex vobis sint vocati*, who, or what kind of men among you are called, not the wise and Mighty, but commonly and generally, the foolish and weak; for the *poor receive the Gospel*, as Christ speaks.

5. From the *ultimate*, or last end, That no flesh should *glory in his presence*, but in the Lord himself, *of whom we are in Christ Jesus, who of God is made unto us Wisdome, Righteousness, Sanctification, and Redemption.* Thus by this Clue of five Threads, I mean the five first Heads, I have brought you to the Text.

1 Cor.

1 Cor. 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdome, and Righteousnes, and Sanctification, and Redemption.*

THe Sacred Scriptures do hold forth our Lord Jesus Christ to be both the *Treasurer* and the *Treasury* of all our blessednes, both in this and in the other world; all our Treasures are in him, as well as from him; 2 *Col.* 3. *In him are hid all the treasures of wisdome and knowledge; He is our life, and our life is hid with Christ in God, Col.* 3. 3, 4. The beloved Apostle that leaned upon Jesus his bosome, tells us, 1 *Joh.* 5. 11, 12. *This is the Record, that God hath given to us eternal life, and this life is in his Son.* Could we ever have wisht it in a surer or sweeter place, than in the bosome of our blessed Saviour, the Son of God, and *Prince of Life?* And farther, *He that hath the Son, hath life; and he that hath not the Son of God, hath not life,* &c. Our life of righteousnes, our life of holines, our life of glory, or our eternal life, our spiritual life in these three considerations is wrapt, or bound up in Jesus Christ, the bundle of life: As sin and death came by *Adam*, so righteousnes and life came by Jesus Christ; according to that of the Apostle, *Rom.* 5. 21. *That as sin hath reigned unto death, even so might grace reign through righteousnes unto eternal life by Jesus Christ our Lord.*

This pregnant Text which I am now discoursing from, more rich than *Hermes Table*

beſpangled with Emeraulds, preſents ye with theſe four moſt Orient Jewels; the *Jewels* of Heaven, the choice *bleſſings* of the Covenant, (viz. *Wiſdome, Righteouſneſs, Sanctification, and Redemption*; and that which is the glory of all, this Text acquaints ye with, to your inexpreſſible comfort, that Chriſt Jeſus is all theſe in himſelf, and by himſelf to ye, and for ye; God the Father hath made him your *All in All*, *Col.* 3. 11. *Chriſt is all in all, all in all* in Illumination, *all in all* in Juſtification, *all in all* in Reconciliation, *all in all* in Adoption, *all in all* in Sanctification, *all in all* in Redemption, *all in all* in preſervation to his *heavenly Kingdome.*

2 Tim 4. 10.

And though it be ſaid of the Saints enjoyment of God in heaven, that God, (*i.e.*) God the Father is *all in all*, 1 *Cor.* 15. 28. yet certainly, as God the Father is pleaſed to communicate himſelf in the riches of his grace through the Son to his Saints here, ſo he will everlaſtingly communicate himſelf in the treaſures of his glory through the Son to his Saints in heaven; as Chriſt is the *Medium* of your ſpiritual union with God here, ſo he will continue the eternal *Medium* of your glorious communion with God hereafter; *in his light ye ſhall ſee light.* The Soul-raviſhing Viſion of *Jeſus the Mediator of the New Covenant*, and the *Beatifical Viſion* of ever-bleſſed and glorious Deity in and through the Mediator, is no ſmall part or portion of the Saints Cœleſtial happineſs: God indeed is *the Eſſence of the Soul*, the *Eternal Entity* of our happineſs, the Father of Spirits, is the only reſt and centre of our immortal

Heb. 12. 24.

Domine feciſti nos pro te, & cor inquietum eſt, donec veniat ad te. Aug.

tal Spirits; for 1 *Pet.* 3. 18. *Christ once suffered for sins, the just for the unjust, that he might bring us to God*; (our approximation or drawing nigh to God being the ultimate end (as to us) of Christs passion) yet the *seeing of Christ as he is*, when he shall *appear in his Fathers glory*, when he shall come in *power and great glory*, to see *him as he is* in his greatest glory and fullest Majesty, sitting at the right hand of the Father, and to see our humane nature in him as far exalted above, so far more glorious than those glittering *morning stars*, the Angels, will be no small part or measure of our blessedness, (though not the quintessence, compendium or complement thereof) 1 *Joh.* 3. 2. *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: But we know, that when he shall appear, we shall be like him, for we shall see him as he is.*

But to return;

Our Lord Christ is κατ' ἐξοχὴν by way of Eminency called, that *one Pearl of great price*, *Mat.* 13. 46. which the wise *Merchant-man sold all that he had and bought.* This Pearl *eminently* and *virtually* contains all other Pearls in it, is comprehensive of all excellent and Soveraign good, which our souls stand in need of, infinitely more precious and excellent than the rest, and infinitely to be prized and preferred above the rest: Christ not only hath, but is wisdome to the simple, rayment to the naked, riches to the poor, rest to the weary, bread of life to the hungry, water of life to the thirsty, righteousness to the guilty, sanctification to

the filthy, redemption to the captive, peace and reconciliation to the enemy, power to the faint, a rock and refuge to the afflicted, a shineing Sun to the disconsolate, a saving shield to the assaulted; in a word, a full *fons of living water*, of rich supply to those that labour under any distress or misery, whether inward perplexity, or outward calamity.

Philosophers brag much of their *Elixir*, Naturalists boast much of their *Panacea* and *Catholicon*, and they would bear the world in hand, as though these were Soveraign remedies against all maladies, good against all diseases; but these, and all other, whether natural, artificial, or moral excellencies, are less than Cyphers to Jesus Christ; compared with him, they are less than nothing, and vanity, *Isa.* 40. 17. 1. As Christ is God, the worlds were made by him, and for him, by his power, and for his glory, *Heb.* 1. 2. *Col.* 1. 16. 2. As Christ is Mediator God-man, so he is Heir of all things, *Heb.* 1. 2. *whom he*, that is, the Father, *hath appointed heir of all things*; by whom also he made the worlds: Now can he want light that lives in the midst of the Sun? Can he want air that lives upon the top of the highest Mountain? Can he want water that lives at the Well head? No more can he want light, life, grace, strength, comfort, or any good thing that lives in union and communion with Jesus Christ, *in whom dwelleth all the fulness of the Godhead bodily*, *Col.* 2. 9. * He that hath him that owneth and possesseth all things, hath all things: 'Tis an old and true saying,

* *Qui habet habentem omnia, habet omnia.*

Si

Si Christum noscis, nihil est, si cætera noscis,
Si Christum noscis, nihil est, si cætera noscis.

Hath the Father given us the Son, the Son of his eternal love, of his eternal bosome? then we may safely make (with the Apostle) this sweet inference, *How shall he not with him freely give us all things, Rom.* 8. 32. *All things pertaining to life and godliness*, as the Apostle expresseth and explaineth it elsewhere, 1 *Cor.* 3. 21, 22, 23. presents ye with a Christians Inventory, and with a Christians tenure.

1. A Christians Inventory: All things. A Christian hath a large dominion, a great possession; *all things are yours*, πάντα γὰρ ὑμῶν ἐστιν, *for all things are yours:* Descend from generals to particulars, then *all things* must be referred to, or subdivided by persons, and things. All persons are yours, that is, for your good and benefit, whether *Paul*, or *Apollo*, or *Cephas*, whether Ecclesiastical or secular persons, whether godly, or ungodly, whether spiritual men, or carnal men; therefore *v.* 22. he adds the world, the wicked world, or rather the wicked of the world, (who ere long shall be judged by the Saints, as Assessors with Jesus Christ the Supreme Judge) 1 *Cor.* 6. 2. shall be subservient to Gods glory, and to the Saints good. Those Slaves and Scullions that rub off the rust, and scoure and cleanse the Vessels of Honor, by temptations, afflictions, imprisonments, persecutions, *&c.* (though not intentionally, as to them) yet accidentally and eventually

tually (by the blessing of God) shall really promote and carry on their spiritual and eternal interest.

2. As all persons, so all things are theirs, *whether life, or death, or things present, or things to come, all are yours*, ver. 22. What can a soul either have or wish for more? for a man not only to enjoy the comforts of life, but also to find sweetness *in death*; to find meat in this *Eater*, to find honey in this *Lyon*, to live in the midst of *death*, to lie down in peace in the *arms*, or rather *Jaws* of the *King of Terrors*, for this deadly Enemy, *by the death of Christ*, to be made one of our best friends.

Again, For a man to be rich in possession, and rich in reversion too, for a man to have an interest in all things present, and an interest in all things future also; to have Territories as broad as the earth, and a treasure as high as heaven, and returns of glory coming in unto him, and upon him, to all eternity; this is an incomparable rich person, and an incomparable blessed estate indeed.

2. Note the *Tenure*: Ye hold all in *Capite*, in and by union with him who is Gods *Heir*, and your Head, *Ephes.* 1. last; and ye are Christs, and Christ is Gods, *v.* 23. Ye are the Bride, Christ is the Bridegroom; ye are the Body, Christ is the Head; as the Head of Christ is God, so the Head of the Church is Christ.

The Father in an ineffable manner communicated (as of old, the Divine Essence and Nature) so at his *Incarnation*, an unmeasurable measure,

measure, an overflowing fulness of the Spirit and Grace to the Son; yea, *it pleased the Father, that in him should all fulness dwell*, even as Mediator, *Col.* 1. 19. And the Son by the Ordination and appointment of the Father, communicates, derives, and by his Spirit imparts unto his Saints, all those *spiritual blessings*, all those *unsearchable riches*, all those riches of glory, or glorious riches, *Ephes.* 3. 16. which he hath received of his Father for them. Some of which *heavenly and choicest* treasures we find lying in the field, or rather *Mine* of this Text, (viz.) *Wisdome, Righteousness, Sanctification, and Redemption.* Eph. 1. 3. Eph. 3. 8.

I shall now (*Deo juvante*) consider the Text it self, open the sense of the words, and draw some practical conclusions from the whole.

The Apostle having humbled and dejected the *Corinthians*, ver. 26, 27. of this Chap. in calling upon them to see or consider their *calling*, (*for ye see your calling Brethren, &c.*) where *calling* is put *metonymically* for the persons called, that is, what manner of men they themselves were, and generally are, which God calls by the Gospel; not *the wise after the flesh*, not the *Mighty*, not the *Noble*, but commonly the *foolish*, *weak*, and *base*, for the *poor receive the Gospel*. Now in this verse the Apostle comforts and cheers them, and lifts up their heads above all other mortals, by informing them of their *Origination* from God, their *Union*

Quos antea dejecerat, nunc supra omnes mortales evehit, sed ita ut omnem ipsorum dignitatem doceat, non ab ipsis, sed à Christo emanare, idque à Deo, id est, Dei unius vi ac beneficio. Beza in loc.

with

with Christ, their *spiritual descent* from him in Christ Jesus. *But of him are ye in Christ Jesus.* Here the Apostle shews them the true rise of true honour, and of divine dignity, not springing from *noble* birth, or *liberal* breeding; not from any natural, moral, or secular accomplishments or considerations whatsoever.

Corinthiorum animos dejecerat revocando eos ad intuendam suam ipsorum vocationem: quod fuit propemodum acsi dixisset, eos insipientes, ignobiles, infirmos omnes fuisse, & quasi non essent, quum ad Christum vocarentur. Quare nunc illos erigit, & pulchrè consolatur, dicens, licèt ex vobis ipsis tales fueritis ut modò estis à me descripti; attamen jam ex Deo estis. P. Martyr *in loc.*

But from the special grace of God, the Father in Christ Jesus, manifested and put forth in a double act of *divine love*,

1. *In Election.*
2. *In Regentration.*

1. *In Election.* God the Father did chuse all believers in Christ *before the foundation of the world*, *Ephes.* 1. 4. in that *eternal compact*, or *Fœderal transactions* between the Father and the Son, commonly called the *Covenant of Redemption*: Ye are *of God in Christ Jesus*; (viz.) by vertue of the Eternal *Purpose* and *Decree* of God: The gracious purpose of God the Father in Christ, is the beginning of the wayes of God; the Original and highest Well-head of all our holiness and happiness, as appears 2 *Tim.* 1. 9. where ye shall find, that both our *Salvation* and *Calling* are no other than the *genuine* efflux and products of *Gods purpose and grace given us in Christ Jesus before the world began.*

Emphasis est in verbo estis q. d. à Deo vobis est principium qui ea quæ non sunt, vocat in Christo verâ subsistentia, &c. Calvin.

gan. So *Tit.* 1. 2. *In hope of eternal life, which God that cannot lie, promised before the world began.* How was this life *promised before the world began*, but in this everlasting Covenant, wherein the Father promised unto Christ eternal life for all his Seed? D. *Jacomb* in his Sermon upon Isa. 55. 10.

Though the Decrees of God are *immanent*, and not *transient* acts, abiding (with reverence) in the Mind or Breast of God, and not actually passing upon the creature, yet *Gods eternal purpose* in electing us in Christ is the *primum mobile*, the *great wheel* that sets all the other inferiour wheels at work, that animates, quickens, and actually moves and influenceth, and constantly carries on and perfects all other intermediate acts of grace in order to our Salvation. *Decreta Dei nihil ponunt in Actu.*

Gods blessing us with all *spiritual blessings* in *heavenly things and places*, is said to be in relation unto, in correspondence with, in pursuance of his *electing* us in Christ, *according as he hath chosen us in Christ*, *Ephes.* 1. 3, 4. They are all *Emanations* from this Fountain.

Thus in the first place, (and I think not improperly) we may be said to be of *God in Christ Jesus, viz.)* of God, originally and primarily, in Christ Jesus, vertually and radically, by vertue of Gods electing love to us in Christ before the world began. *Neque hoc intelligit quoad creationem, sed ait de eo, quod per gratiam & Regenerationem consequuti erant.* P. Martyr.

2. More principally, according to the purport of this place; *we are of God in Christ Jesus* by the grace of *Regeneration*; we are Gods *workmanship*, *created in Christ Jesus unto good works*, *Ephes.* 2, 10. Believers are *of God*, *i.e.* born

born of *God in Christ Jesus*; for the *Father of our Lord Jesus*, as our *Spiritual Father*, is said to *have begotten us again unto a lively hope, by the Resurrection of Jesus from the dead*, 1 Pet. 1. 3. By vertue of his *Will* we are *elected*; and by the Power of the same Will we are *called* and *regenerated*, *Jam.* 1. 18. Of his own will begat he us by the word of truth, *&c.* One saith, This sentence is the same with that *Joh.* 1. 13. which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Eadem sententia est cum illa, qui non ex sanguinibusneque ex voluntate carnis, &c. Pomeran.

Let it not grieve the Saints in that they are not born of Nobles, nor descended of the blood of Princes, but rather rejoyce and raise up their spirits in the midst of all reproaches and sufferings, in that they are the *Sons of God by faith in Christ Jesus*, a *Divine Off-spring*, of an *heavenly Extraction*; rejoyce in this, that *your names are written in heaven*: Ye are wise, noble, honourable, every way *glorious creatures* in Christ Jesus; in Christ Jesus, that is, by Christ Jesus, and for Christ Jesus; for indeed we can be no way amiable or acceptable to the Father but in the *beloved*. We are said not only to be Elect in Christ Jesus, but also to be *sanctified in Christ Jesus*, 1 *Cor.* 1. 2. For indeed all our good the Father hath laid up in him, and daily dispenseth the same to us by him, and through him.

Eph. 1. 6. *In Christo Jesu; id est, per Christum Jesum, propter Christum Jesum, nam per Christum, & propter Christum, accepti & grati sumus Patri.*

Thus I have considered the former clause of the Text *in hac verba, But of him are ye in Christ Jesus.*

Now the latter fall under an *Analytical Exa-*

men,

men, in these words, *Who of God is made unto us wisdome, righteousness, sanctification, and redemption.*

For the better explaining whereof, I shall briefly speak to these four.

1. *Quis.*
2. *Quid.*
3. *A Quo*, or *unde.*
4. *Quomodo.*

1. The *Quis*: Who is made of God unto us Wisdome; *who*, or what is the Antecedent to this relative; *who*? why Christ Jesus: *Of him are ye in Christ Jesus*; *who*, or which Christ Jesus is made of God unto us wisdome, *&c.*

Valde observandus est hic locus, in quo, ad quatuor præcipua capita revocantur omnia quæ in Christo adipiscimur beneficia. Beza.

2. The *Quid*: What is Christ Jesus made to the Saints; he is made indeed in effect *all in all*, and all things to the Saints; specifically in this Text these four, *wisdome, righteousness, sanctification*, and *redemption*; to which four chief Heads all the benefits, dignities and priviledges we obtain by Christ, may be reduced, as a learned Writer well observes.

Though the believing *Corinthians*, and all other truly *sanctified in Christ Jesus, as men*, are as *vile* as the *dung*, and as *low* as the *dust*, yet as *Christians* they shine as *the stars*, and are exalted as high as heaven.

Fatlus est nobis à Deo sapientia, &c. i. e. ut sapientes & justi, & sancti, & liberi simus. Theophylact. *in loc.*

1. Their understandings are enlightened by the Spirit of Wisdome and Revelation, their darkness is scattered, their ignorance healed by Jesus Christ their Wisdome; and they (in their measure) like the *Angels of God for wisdome*, though they are foolish both in the worlds matters, and in the worlds accompt;

for

for commonly *the children of this world are wiser in their Generation than the children of light*; yet they are wise with the *wisdome* of Christ, the highest and purest wisdome; they are wise for *heaven*, wise for *eternity*, wise unto *salvation*. This is the first excellency.

2. They are freed from the guilt and punishment of sin, both from the dominion of sin and *condemnation*, and reputed righteous in *foro cœli*, in the Court of heaven, justified, acquitted, and *accepted* as Heirs of eternal life and glory by Jesus Christ their righteousnes, *The Lord their righteousnes*, Jer. 23.6.

3. They are delivered from the power of sin, and cleansed from the filth of sin, decked with grace, endued with inward holiness, beautified with this purest glory by Jesus Christ their Sanctification.

4. They are *delivered from the power of darknes*, from the *bondage* of corruption, from all the pollutions of this world, from the slavish fears of death and hell, redeemed, or (at least-wise) ere long actually shall be from all the sins, sorrows, sufferings, and miseries attendant upon, or contingent unto this mortal and frail life; and lastly, *saved from all their enemies*, and *from the hands of all that hate them*, Luke 1.71. by Jesus Christ their *Redemption*.

These are the *special dignities* the Saints are advanced to, and the *spiritual Royalties* the Saints by Christ Jesus are invested with; *who of God is made unto us wisdome, righteousnes*, &c.

Here is Christ displayed in all his glory, a Mine

Mine discovered in all its Treasures, a Fountain opened in all its fulness, our Mediator revealed in all his Offices; our illumination, or wisdome, belongs to the Office of Christ, as Prophet; both our Justification and Sanctification belong to the Office of Christ as *High-Priest*, and great *Apostle of our profession*, *Heb.* 3.1. our Redemption externally from all Enemies, and internally from all sins and sorrows, respect the Office of Christ as Lord and King; for our Saviour must be a *Princely Saviour*, a Saviour, and a Prince, *Acts* 5.31. And the Father hath made him both *Lord and Christ*, Lord over the *dead* and *living*; 'tis he that delivers us *from the power of darkness, and translates us into his own Kingdome*, *Col.* 1.13.

3. *A Quo*, or *unde*: *By whom is Christ made unto us wisdome, righteousness? &c.* I answer, by God the Father, *who of God is made unto us, &c.*

Christ the *Son*, in the Oeconomy or Dispensation of the Mediatorship, must be considered as Gods servant; he is so called, *Isa.* 42.1. *Behold my servant whom I uphold.*

The Father broke the business to him of our Salvation; 'twas the Father that sent him into the world, and annointed him, *Isa.* 61.1. He had both his Mission and Commission from his Father, him *hath God the Father sealed*; 'twas the Father that gave him the *Spirit without measure*, that filled him with an overflowing fulness of all good to us, and for us; therefore we have this phrase here, *who of God is made unto us wisdome, &c.*

4. *Quo-*

Neque enim Christus creatus aut factus est quoad essentiam divinam: sed ordinatus & donatus nobis ad haec bona conferenda; ergo dicitur factus nobis. Par.

Postremo dicitur nobis factus Redemtio quod ita per eum justificati, & sanctificati certam Redemtionem tandem assequamur. Beza.

τὶ ὑπερ τὴν δόξ. Christus fidelibus non est datus vacuus, sed ad eos cum amplissimis thesaurs venit. P. M

4. *Quomodo.* How is Jesus Christ, or may Jesus Christ be said to be made unto us wisdome, *&c.* who is made to us, *non creatione, sed ordinatione*; not by Creation, but by appointment; he is constituted, ordained, or appointed by the Father to be our Wisdome, (that is) to be our Prophet, to open our ears to Discipline, and teach us wisdome; to be our Righteousnes, that is, to be our Justifier, our High-Priest, to reconcile us to God, and make an attonement for us; to be our Sanctification, that is, to be our Sanctifier, (for whom he justifies by his *Merit*, them he sanctifies by his *Spirit*) to restore our souls for us, to renew us in the Spirit of our minds by the Spirit of holines; to be our Redemption, that is, to be a perfect and compleat Redeemer to us; by being all this before, he will be Redemption in the abstract, a glorious Redeemer or Saviour to the uttermost at the last, *Heb.*7.25. *Factus est nobis à Deo, &c. id est, qui datus est nobis à Deo*; who is made to us of God, that is, who is given to us of God, *&c.* to be our Wisdome, *&c.* Christ is not here given of the Father to us empty or scanty, but he comes to us laden and fully fraught with the blessings of heaven, and treasures of the Gospel.

Christ is not given as an ordinary, but as a supereminent and transcendent gift, *Joh.*4. 10. He is that gift of God; he the Peerless Pearl, and personal Gift, came down from the Father of Lights, and brought all other good and perfect gifts, real, spiritual, divine, immor-

immortal excellencies from heaven along with him, *Jam.*1.17. *Joh.*1.16,17,18.

Christ doth not give δώρα ἄδωρα, *giftless gifts*, as commonly the men of the world give, but gifts of the highest nature, and of the greatest moment: *As the Father gives the Son, so the Son gives himself, Tit.*2.16. *He gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works:* And with himself he gives us the most suitable, the most profitable, the most permanent, the most magnificent and noble gifts; in a word, all spiritual blessings in heavenly things and places, *Ephes.* 1.3.

Thus have ye the Analysis of the Text; the Propositions most obvious from the Text, are these:

1. *That Christians are of a Divine Origination, they are of God in Christ Jesus.*

2. *That Christ Jesus is given of God the Father in all his fulness to true Christians.*

3. *That Christ Jesus is given of God the Father for our wisdome, for our illumination.*

4. *That Christ Jesus is given of God the Father for our justification or righteousness.*

5. *That Christ Jesus is given of God the Father for our sanctification or holiness.*

6. *That Christ Jesus is given of God the Father for our redemption, or for our deliverance from all our enemies and miseries.*

To all these Propositions I have in some measure (so far as I have received) spoken: But the Argument I intend (God assisting) at

this time, and in this Tract to dilate upon; is contained in the fifth Proposition, (*That Christ Jesus is made*, i.e. *is ordained, is given of God the Father for our sanctification.*) Reserving the rest for another Treatise, if these poor labours shall find acceptance with the Saints.

—*Who of God is made unto us—Sanctification.*—

Doct. *Christ Jesus is given of God the Father for our sanctification.*

In the prosecution of this precious point, I shall observe this method.

1. I shall prove the point.
2. Endeavour to shew how, or in what sense Jesus Christ is our sanctification.
3. Shew what sanctification is.
4. The difference between justification and sanctification.
5. The transcendent excellencies of sanctification.
6. The blessed fruits of sanctification.
7ly and lastly, Make application of the whole.

1. For the proof of the point, this Text is plain and clear enough; *Christ is made of God unto us sanctification.* I need call in but two or three more Scriptures for farther confirmation, *That out of the mouth of two or three witnesses every word might be established.*

The Testimonies I shall alledge, are these; *Tit.* 2. 14. *Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works*; concerning which Text we may say, as one hath done before us, *Singula verba singularem emphasin*

Hemingius Com. in loc.

sin habent; every word hath a ſpecial emphaſis: The particulars herein may be reduced to theſe four *Principals*.

1. The *Donum* or *Donativum*,
2. The *Donans*.
3. The *Donati*.
4. *Finis Donationis*.

1. The *Donum* or *Donativum*; the gift here ſaid to be given is *the great God*, and that is here, even our *Saviour Jeſus Chriſt*. The Particle ϗ, here, is not to be conſtrued *disjunctively*, but *exegetically*.

2. The *Donans*; the giver or reſtorer of that gift is alſo Chriſt himſelf, *who gave himſelf*.

3. The *Donati*; the perſons on whom this gift is beſtowed; i. e. *us, who gave himſelf for us*.

4. *Finis Donationis*; the end wherefore this gift was given, is here expreſſed to be two-fold.

For { Redemption. / Purification.

1. For Redemption: *That he might redeem us from all iniquity*.

2. For our Purification: *And purifie unto himſelf a peculiar people, zealous of good works*.

Where Chriſt is a Redeemer, he is alſo a Purifier; whom he juſtifies by his Merit and Blood from the guilt and puniſhment of ſin, thoſe he ſanctifies by his Spirit and Word, from the contagion and filth of ſin: And this he doth two wayes.

Sacramentally.
Really.

1. *Sacramentally*: By instituting divers kinds of offerings and washings, and other ceremonial observances in the daies of old; of these the Apostle tells us, that they sanctified to the purifying of the flesh, *Heb.*9.13. making such as used them externally and Ecclesiastically pure and holy. And thus Christians may be said to be purified in and by the Ordinances of Baptisme, under the Gospel now.

In foro Ecclesiæ.

2. *Really*: By inward, real and spiritual washing and purifying of the inner man, which consisteth in two things:

In washing away the { Guilt and / Filth of sin.

The one is done away in Justification, the other in Sanctification.

1. In Justification. The blood of Christ καθαρίζει cleanseth us from all sin, 1 *Joh.*1.7. So *Heb.*1.3. Christ *by himself purged our sins*, καθαρισμὸν ποιησάμενος; having made a purgation, or purification, that is, by making satisfaction to *Divine Justice by the sacrifice of himself.*

2. In Sanctification. Christ takes away the filth of sin; sin is called, but never out of its own name. *pollution, uncleanness, superfluity of naughtiness*, the scum of filthiness; and in order to our purification from it, the Blood and Spirit, Word and Ordinances of our Lord Jesus are called and compared to water, to cleanse us from all filthiness of flesh and spirit; and as God hath given us many promises to act faith upon, through Christ, for our purification; as *Ezek.*36.25. *From all your filthiness, and from all your*

your Idols will I cleanse you; and in v. 29. *I will save you from all your uncleannesse*: So Jesus Christ hath undertaken (by Gods appointment) to see these *purifying promises* performed in his Saints, in whom they are all *Yea* and *Amen*; and to bless and sanctifie his Word and Ordinances for his peoples *purification*, according to the *Commandment he hath received from his Father.*

Again, *Ephes.* 5. 25, 26, 27. *Who loved his Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, that it should be holy, and without blemish.* Christ gave himself, that is, to death, (by the will of God, as 'tis expressed, *Gal.* 1. 4.) that he might sanctifie it, that is, (say the Dutch Annotations) that he might separate her from all worldly men, and appropriate her to himself, and *cleanse it with the washing of water by the Word*; that is, by his Blood and Spirit, whereof the washing of water in Baptisme is a sign and seal, and withall, the means whereby the Spirit of Christ doth more and more strengthen this cleansing. The sum whereof is this; Christ *by the will of God*, and *our Father gave himself to death for his Church.* The Blood of Christ is the meritorious cause, the Spirit of Christ is the efficient cause, the Word and Ordinances are as subservient causes; they work as Instruments in the hands of Christ for the Churches sanctification; all the vertue that is in them, or flows out to the

Instrumenta in divinis operantur assistendo operanti.

Saints from them, they receive from the efficiency of Jesus Christ. *These Pipes receive the Golden Oyl from this Candlestick.*

Lastly, the end of all is this, that he *might present her to himself a glorious Church without spot, or wrinkle, &c.* Thus the Church must be prepared by the *Bridegrooms grace*, and so fitted for the *Bridegrooms glory.*

Esther 2. 12. As the Virgins in *Esther* were to be purified with *Oyl of Myrrhe*, and *sweet Odours*, before they entred into the *Kings Palace*, or stood in the *Kings presence*: So all the *Virgins* and *followers* of the Lamb are to be purified and refined by the Spirit and grace of the Lamb, and perfectly sanctified, compleatly glorified at the *Marriage Supper* of the Lamb, *Rev.* 19. 7. 9. Christians, your blessed Saviour is made of God, both righteousness and sanctification to ye; he hath both a *glorious Robe of justification to impute*, and a *glorious Robe of sanctification* to impart to all believers; and this, without controversie, is the *white Linnen of the Saints*, which render them truly glorious, which commends them to God, to good men, to the holy Angels, which garment of *glory and beauty* they shall wear for ever in their Fathers presence.

The believing Corinthians *called to be Saints, are said to be sanctified in Christ Jesus*, 1 Cor. 1, 2.

The Church considered in her Inherent Grace, is but *fair as the Moon*, hath many spots in her, but in her Relation to Christ; so she is clear as the Sun, *&c.* Wherefore, though the Church in her self may be said to be poor, forlorn, deformed, needy. yet by Union with Christ,

Christ, being implanted into him, * she is rich with her Husbands *riches*, holy with his *holiness*, *comely* with his *comeliness*, *illustrious* with his *glory*, *replenisht* with his *fulness*: He that is *in Christ is a new creature*, 2 *Cor.* 5. 17. When by faith unfeigned we are united, ingrafted into Christ the *true Vine*, we really partake of *spiritual life and sensation* from him; we are *sanctified in him*, *and by him*: Wherefore speaks a worthy † Author, we are then *sanctified*, when we are *ingrafted* into *Christs body*, out of which, instead of *sanctification*, there is nothing else but *pollution*, and no other way but from and by Christ is the Spirit of Holiness conferr'd upon us, *&c.*

* *Ecclesia omnem suam sanctitatem venustatem & pulchritudinem, omnia sua bona in genere à Christo Jesu sponso suo accipere & habere dicitur.* P. Mart.

† *Sanctificamur ergo, dum in Christi corpus inserimur, extra quod non nisi pollutio est: nec aliundè etiam nobis confertur spiritus, quam à Christo, per quem Deo adhaeremus, & in quo simus novae creaturae.* Calv.

Christ in his most heavenly prayer, solemnly confesseth, that his Father *sent him into the world* for the sake of true believers. *Joh.* 17. 18. and that for their sakes he did *sanctifie himself*, *i. e.* dedicate and give up himself for an *holy Sacrifice*, that they (*viz.*) believers might be *sanctified by the truth*, (that is, as most render it) might receive *remission of sins*, and *sanctification of the Spirit*; and in fine, the *salvation of their souls*, as evidently appears from *Heb.* 10. 10. *Through the which will we are sanctified, through the offering of the Body of Jesus Christ once for all:* And v. 14. *For by one offering he hath perfected for ever them that are sanctified*

All which Scriptures seem to a judicious ear to joyn in *Consort*, and speak one voice and

language with the Text and point in hand; *That Jesus Christ is given of God the Father for our Sanctification.*

Thus much for the first thing promised, (viz.) *the proof of the point.*

We come to the second general.

2. *How, or in what sense Jesus Christ may be said to be our Sanctification; or made, ordained, constituted, or given of God to be our Sanctification?*

I conceive Christ may be said to be our Sanctification in Scripture sense, these four wayes.

1. *By Imputation.*
2. *By Union.*
3. *By Assimilation.*
4. *By Influence and Communication.*

1. *By Imputation.* 'Tis the saying of a Reverend man (now with God,) *That the perfect purity of Christs Humane Nature is reckoned unto believers by free imputation of faith: Christ is made unto us Sanctification*; this is, (saith he) *Sanctification imputed.*

M. Wilson in his Christian Dictionary

Jesus Christ being consecrated, and set apart of God to be the Messiah and Mediator for mankind, and having for that purpose all the bounty and fulness of the Father poured on him, being truly *God*, and truly *Man*; and as *Man*, being *conceived of the Holy Ghost* without sin, ordained to be a *Sacrifice for sin*, and to sanctifie and make his people holy, is worthily in Scripture called, *That Holy One, Psal.* 16. 10. *Act.* 3. 14. *Joh.* 1. 2. 20. Also he is termed the *Holy of Holies, or most Holy, Dan.* 9. 24. *And to annoint the most Holy.*

The

The poor imperfect Church of Christ, notwithstanding all her blots and spots, blains and blemishes contracted by *original* and *actual sins*, is reputed *as a glorious Church without spot or wrinkle*, or any such thing, as she shines by the rayes of the *Sun of righteousness*, through the sanctification or perfect holiness of her Bridegroom Jesus Christ. Jesus Christ is a believers *righteousness* for Justification, and his *holiness* for sanctification also: These two are Twins inseparable.

uxor illuscescit radiis mariti.

Qui justificantur sanctificantur, hæ gratiæ individuo nexu cohærent. Calv.

The Lamb of God without spot was slain, 1 *Pet.*1.18. to purge us from the guilt of sin, for without shedding of blood there could be no remission, *Heb.*9.22. And it must be a Lamb without spot and blemish, and offered up to God by the Eternal Spirit: This Lamb must be Θεάνθρωπος, God-man, or else your pollutions had never been removed, your Natures never sanctified, your *consciences never purged from dead works*, *Heb.*9.14. But Christ by the *Hypostatical union* is eminently qualified, to be both vertually and efficiently your sanctification.

As the benefits of *Redemption* accrue to us by the Kingly Office of Christ, so the benefits of *Justification* and *Sanctification* do accrue to us by the Priestly Office of Christ, as *Parem* notes: *Such an High-Priest it became us, who is holy, harmless, separate from sinners*, *Heb.*7.26. *And such an one is Christ:* He did not only satisfie *divine Justice*, *pacifie* the Fathers wrath, make *reconciliation* for the sins of the people: but also, as the *High-Priest* of old, he did, and doth still *appear* before the Lord in *garments*

ments of glory and beauty. See *Exod.*28.2,3,4,5. Those garments of gold, *blew, purple, scarlet, &c.* did consecrate *Aaron* to his Priestly Office: Those glorious garments, without controversie, did typifie the pure *habitual* and *actual holiness* of our *great High-Priest* Jesus Christ, expressed by his *annointing*, *Isa.* 61. 1. and receiving the *Spirit without measure*, *Joh.*3.34.

That unction and unmeasurable effusion of the Spirit upon him, did *consecrate* and sanctifie him to all his Offices, he was annointed for us, to be a *Prophet* to us, to be a *King* in us, to be a *Priest* for us; which *fulness* of the *Spirit of grace* in our Head Christ, is reputed to every one *sanctified in Christ Jesus* for their sanctification or holiness, which doth also expiate and purge out of the sight of God, all their impurity or unholiness: This holy person described by his glorious titles, (viz.) *the Son of God, the Heir of all things, the Maker of the worlds, the brightness of his Fathers glory, the express Image of his person, the upholder of all things by the Word of his Power, is said by himself to have purged our sins*, *Heb.* 1. 1, 2, 3. As by the merit of his *passive righteousness* to purge us from the *guilt of sin*, so by the *influential efficacy* of his *sanctity*, or *inherent righteousness*, to purge us from the filth of sin, and take down the power of it.

God accepts of believers in themselves impure and imperfect, as *perfect and compleat in him*, who is our *Head* and *fulness*.

Thus Christ is our Sanctification, by way of Imputation.

2. Je-

2. Jesus Christ is our sanctification by way of Union: Union with him is the ground or Basis both of our *Justification* and *Sanctification* by him: *He that hath the Son, hath life, Joh.* 1.5. 12. *With him is the fountain of life, Psa.*36.9. by Faith (through the spirit) a believer hath union with Christs person, and so communion with his life: *He that believeth on the Son, hath everlasting life, Joh.* 3. *ult.* Whereupon Jesus Christ is called the life, *Joh.*14. 6. and our life, *Col.*3.4. our life of *righteousness*, our life of *holiness*, our life of glory, or *happiness*; *and this life is in his Son*, 1 *Joh.* 5.11. *Dulcius ex ipso fonte.*

By believing we are united to Christ, who is our *Head*, *Fountain*, and *Principle of spiritual life*, or holiness, as the Head is the *Principle* and *Fountain* of sense and motion, *Ephes.* 4.15, 16. From him, the Head, the Apostle tells us, *the whole body is fitly joyned and compacted together, and so maketh encrease to the edifying of it self in love.* All the grace that is in us is but a *measure* or overflowing of his *fulness*. *Christ is —principle of holiness, by which it is wrought, and also the rule unto which it is proportioned.* Dr. *Reynolds* in his life of Christ. Christ is the *Author and finisher of our faith*; he is the *first and the last*, the *Alpha* and *Omega*, both the beginner of our sanctification here on earth, and the perfecter thereof in heaven. Heb.12.2.

As the members by *nerves and ligaments* are firmly knit to the Head, the superstructure to the foundation, the branches to the Vine, the Wife to the Husband by the Marriage-knot, so are the Saints of God firmly and closely united to Jesus Christ in the spirit, 1 *Cor.* 6.17.

By

By vertue of which union they cannot but derive and draw down continual supplies of spiritual life from him; *for he is the life, and he is their life.*

Consider a little the nature of this wonderful Union, I shall but touch it in *transitu.*

1. It is an Union of Nature; we are members of his *body, of his flesh, and of his bones,* Heb. 2.14. *because the children are partakers of flesh and blood, he also himself likewise took part of the same: Christ condescended to assume our Humane Nature,* that we might partake of his *Divine Nature*; he took upon him our *rag of flesh,* that he might cloath us with his *robe of glory.*

2. It is an union of and in the spirit, 1 *Cor.* 6.17. He that is joyned to the Lord is one spirit; as man and wife united make one flesh, so Christ and believers united in and by the spirit, make up one *spiritual Christ.*

3. It is an union of relations, and that of the neerest and sweetest: Christ is the everlasting Father, *Isa* 9.6. and begets children to God in his own likeness. Christ is the Son of God, believers are the Sons of God, but Christ is the Son of Gods Nature, but we are the Sons of Gods will; he by eternal Generation, but we by the grace of Regeneration, to conformity to whose Image we are predestinated, *Rom.*8.29. *He is the first-born among many Brethren, and is not ashamed to call us Brethren,* Heb. 2. which relation also bespeaks likeness, for *brethren* for the most part resemble *brethren.*

Lastly, Christ is our redeeming *Kinsman,* and

and *Husband*, and we are his redeemed *Kindred* and *Spouse*: These *relations* also import *similitude*, and *proportion* between Christ and us: Christ as our Redeemer came to deliver us, *&c.* that we might be like him, and serve him in holiness and righteousness, *Luke* 1. 74, 75. he came not only *to justifie*, but also to *sanctifie*, *Tit.* 2. 16. he came as Redeemer, not only to save from hell, but also to save from sin, *Mat.* 1. 21. not only to deliver us from *eternal condemnation*, but also from our *vain conversation*, 1 *Pet.* 1. 18. not only to *proclaim liberty to the Captives, and the opening of the prisons to them that are bound*, but also to pull off their *rotten rags*, their nasty *prison garments*, and to cloath them with *change of rayment*; to cleanse and wash them from the *pollution of sin*, and put upon them a *robe of righteousness*, and renew them with *inward holiness*, and so to present them as *beautiful and glorious*, *without spot or wrinkle, &c.* Isa. 61. 1, 2, 3. Zech. 3. 3, 4.

To shew consent, I shall take the boldness to transcribe the words of a Famous man (now in heaven:) *Our Sanctification* (saith he) *is not only from Christ meritoriously, but efficiently, and in a kind materially too; he doth not only merit it, and work it by his spirit, but through our union with him, there is a kind of flowing of Sanctification from him into us, as the principle of our life; as from the liver there flows blood into all the parts of the body, so through our union with Christ, he having the fulness of the Godhead in him, from him, as from a Fountain, sanctification flows into the souls of Saints; their sanctification* M. *Jeremy Burroughs* in his Saints Treasury. p. 46.

comes

comes not so much from their struggling, and endeavours, vows, and resolutions, as it comes flowing to them, from their closing with Christ, and union with him: There may be (saith he) a great deal of striving and endeavouring that may be utterly ineffectual for want of having recourse to Christ, as the Spring and Well-head of all grace and holiness.

I wish all disconsolate souls, desponding for want of holiness, would (in the strength of the Lord) take his counsel.

Thus Jesus Christ is our Sanctification; by union with him, we are sanctified in him, and daily receive supplies of grace from him.

3. Jesus Christ may be said to be our Sanctification, and to be given of God for our Sanctification, in regard of Assimilation.

1. As Christ is the *Author*, so Christ is the *Rule and Pattern* of our *Sanctification*; formal and compleat Sanctification consists in a souls conformity to Jesus Christ, as the Exemplar or Pattern of his obedience, *Heb.* 12. 3. *Consider him that endured, &c. i. e.* consider him as the *Pattern and President* of your *obedience*, both *active* and *passive*: Wherefore ye shall find that Christ propounds his own example, as the pattern of our obedience, *Ioh.* 13. 15. *I have given you an example, i. e.* of meekness and humility, that you should do as I have done to you. So *Mat.* 11. 29. *Learn of me, for I am meek and lowly.* Again, *Phil.* 2. 5. *Let the same mind be in you as was in Christ*; *i. e.* the same opinion, judgement, affections, compassions. Once more, 1 *Pet.* 1. 15. *As he who hath called you is holy, so be ye holy in all manner of conversation.* Christ throughout his whole life was a *standing rule*, a *walking Bible*, a *visible Commentary on*

1 Christ is the pattern of our Sanctification.

Gods

Gods Law, whose ordinary communicable works and duties, are recorded for our imitation.

2. *Holiness* is the *Image* of Christ: Now as the *face* is both the *fountain* of that *Image* or *Species* which is shed upon the *glass*, and likewise it is the exact *pattern* and *example* of it too; so Jesus Christ is both the *principle* of holiness, by whom it is wrought, and the *pattern* to which it is *conforme*. Now in an Image there are two things. 2. Holiness is the Image of Christ.

1. *Proportion.*
2. *Deduction.*

1. *Proportion.* A similitude of one thing to another.

2. *Deduction.* A derivation, or impression of similitude upon the one from the other, and with relation thereunto.

Now our Renovation is after the Image of Christ, 1 *Cor.* 15.49. As we have born the Image of the earthly, so we shall bear the Image of the heavenly *Adam*, begat a Son in his own likeness, *i. e.* his Son was like him in corruption and mortality; so in the Regeneration, Christ begets children to himself in his own likeness, *i. e.* like him in grace and holiness, in spirituality and immortality, for the seed of which we are begotten is incorruptible. When man had lost that *glorious Image* of God wherein he was *created*, he became an *ugly* and a *miserable* creature presently; *ugly*, because he had lost his *holiness*; *miserable*, because full of *guilt* and *horror*; he durst no more draw neer to the most holy *inaccessible Majesty*, 1 Pet. 1. 23

sty, than *stubble* before the *flames*: *No man can see his face, and live*: We all by sin are *come short of Gods glory*, *Rom.*3.23. both of the *glory* of his *Image*, and of the *glory* of his *Kingdome*. Now unless the Lord be pleased to exhibit this *Image* to us through some *glass* or *veil*, we must be for ever both *desolate* and *destitute*. And this the Lord hath graciously been pleased to do by the *veil* of *Christs flesh*; *he is God manifest in the flesh*, 1 *Tim.*3.16. *The glory of God* now shines in upon us, and before us, in and from the *face of Iesus Christ*, 2 *Cor.*4.6. Christ is the *Image of the invisible God*, and he that hath seen him, hath seen the Father: So that now by the *Incarnation* of the *Son*, there is a Vision of *Gods glory*, and a restauration of *Gods Image*, *Ioh.*1. 18. *No man hath seen God at any time, the only begotten Son, who is in the bosome of the Father, he hath declared him.*

ὑστεροῦνται *deficiuntur.*

Col. 1.15.

The glittering beamings of the Invisible and Eternal Glory, did and do shine most resplendently through the *transparent medium* of Christs *Humane Nature*, which seen, and taken in by the eye of *Faith*, do strangely irradiate and enlighten, beautifie and glorifie the soul of man, *and renew it according to the Image of God, in righteousness and true holiness.*

Ephes. 4. 23,24.

4ly and lastly, Jesus Christ is our Sanctification, by way of *influence* and *communication*: This is more general, and hath some *connexion* with, and *dependance* upon the former: *Ye have received an Unction from the Holy One*, *i.e.* Christ, *&c. Ioh.* 1. 2. 20. This *Unction* is like that *oyntment* that ran down from the head of

of *Aaron* unto the skirts of his *garments*, to note the *plentiful effusion* of the Spirit on Christ, and from *Christ*, unto his *lowest members*.

1. The Spirit of holiness was Christs right *jure proprio*, by vertue of the *personal union*; so that Christ had a plenitude or fulness of the spirit in him, like the fulness of a fountain; but to us the spirit belongs by an inferiour union through Christ our Head, by way of influence from Christ our Head: from the grace of the Spirit is derived in such proportion, as Christ is pleased to communicate, yet 'tis the same holiness for truth and substance: As it is the same light which breaketh forth in the *dawning* of the *day*, with that which inhereth in the *body of the Sun*, shining in his strength; 'tis in Christ in *fulness*, in us in *measure*: The Apostle tells us, 2 *Cor.* 3. 18. *We are changed into the same likeness with Christ by the Spirit of the Lord.*

So Bishop *Downam* in his Justification.

Simile.

2. Of this fulness of the Spirit which is in Christ, believers do receive, and *grace for grace*, *Joh.* 1. 16. As the Child receives member for member from the Father, and as the paper receiveth letter for letter from the Press, *&c.* so a *sanctified* soul receives *grace for grace*, *i. e.* all manner of grace, exactly and proportionably from Jesus Christ. The glorious Image of Gods holiness in Christ, fashioneth and produceth it self in the hearts of the faithful; as an Image or species of light shining on a glass, doth from thence fashion it self upon a wall by reflexion: As the head communicates real influences to the body, so Jesus Christ, who is

Simile.

both an head of *eminence* and of *influence*, communicates his spirit, grace, light, life, comfort to his *Body the Church*; for he that *sanctifieth, and they that are sanctified, are both of one*: As they are one in Nature, so one in Spirit, and in spiritual likeness also.

For the farther explication and illustration of this deep and illustrious truth, (*viz.*) *That Jesus Christ is our Sanctification.* Before I come to the definition of Sanctification, I shall subjoyn these particulars.

Causa efficiens.
Causa meritoria.
Causa materialis.
Causa formalis.
Causa Efficiens.
Causa Administrans. Polan.
Causa exemplaris.

1. *That the will of God is the inward impulsive cause of our Sanctification.*

2. *That the blood of Christ is the moral and meritorious cause of our Sanctification.*

3. *That the holiness of Christ is the material cause.*

4. *That the infusion of Holiness, or giving of the Spirit, is the formal cause.*

5. *That the Spirit of Christ is the efficient cause.*

6. *That the Word, Ordinances and Faith, are the ministring instrumental causes.*

7. *That the Death and Resurrection of Christ, are the exemplary causes or patterns.*

D. Ames in Medulla Theolog.

Say and lastly, *That the glory of God in the Consecration and Salvation of a sinful creature, is the supreme end, or final cause of our Sanctification.*

1 The principal moving cause.

1. The Will of God is the principal internal moving cause of our Sanctification, *Heb.* 10. 9, 10. *Then, said he, Lo I come to do thy will O God: He taketh away the first, that he may establish the second*; that is, he taketh away the first sort

sort of Sacrifices and Propitiations, which was the blood of Bulls and Goats, *&c.* and establish the second standing Sacrifice, (which is) the *offering up of the body of Jesus Christ once for all, by the which will we are sanctified, v.* 10. *i.e.* it was the good pleasure of the Fathers will, to appoint and accept this precious Sacrifice for our Justification, Sanctification, and compleat Salvation. *This is the will of God, even our Sanctification*, 1 *Thes.* 4. 3. This is the will of his *Precept*, that Christ Jesus should be our Sanctification; this is also the will of his *Purpose*, and Eternal Counsel: Why did God chuse us in Christ before the foundation of the world? the Apostle tells us, that we should be holy, *Ephes.* 1. 4. The principal moving cause of our Regeneration, is the will of God; *Of his own will begat he us, &c.* 1 *Jam.* 18. What more clear?

ἐυδοχία.

2. The blood of Christ is the moral and meritorious cause of our Sanctification; all blessings and graces come down from the *Father of Lights* through the *Sun of Righteousness*; both grace and glory, holiness and happiness, flow in to us through the Channel of Christs blood: The blood of Christ is both λύτρον, and λουτρὸν; both the *Price of our Redemption*, and the *Laver of Regeneration also*; as is evident by these Scriptures, *Heb.* 9. 14. *How much more shall the blood of Christ, who by the Eternal Spirit offer'd up himself without spot to God, purge your consciences from dead works, &c.* 1 *Joh.* 1. 7. *The blood of Christ cleanseth from all sin*, from the guilt and filth of sin. *Heb.* 1. 3.

2 The meritorious cause. *Omne donum gratiæ Dei in Christo est.* Ambr. in Ephes. 1. *Causa efficiens interna propter quam Deus nos regenerat, est meritum, justitia obedientia Christi.* Polan.

He by himself hath purged our sins; *Heb.* 13. 12. *And that he might sanctifie the people with his own blood, he suffered without the gate.* As a price is said to do that, which a man doth by that power the price purchaseth, so the blood of Christ is said to cleanse us, because the Office or Power whereby he sanctified us, was conferr'd upon him *sub intuitu pretii*, under the condition of suffering; for it was necessary, that Remission and Purification should be both by blood, *Heb.* 9. 22, 23. Christ by his bloody death merited, impetrated, and obtained of his Father the spirit of holiness, faith, the word, promises, and all spiritual blessings, in order to his peoples sanctification, *Ephes.* 1. 3,4. *Phil.* 1. 29. Had it not been for this moral and meritorious cause, (the blood of Christ) which is the sole foundation of the Spirits efficiency, of the Faiths existence and instrumentality, of the Word and Promises operation and efficacy, we should never have felt the efficiency of the Spirit, nor the working of Faith, nor the effectual operation of the Word and Promises in the Purification of our Natures, or in the conversion of our souls to God.

Merito sua Christus est meritus, resurrectione efficaciter impetrationem nobis applicat. Synag. Polon. p. 467.

This purifying vertue of the blood of Christ was typically held forth by divers kinds of offerings, and washings, oblations, and ablutions under the Law, and other ceremonial observances, which the Apostle hath reference to, *Heb.* 9. 13. *The blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, sanctified to the purifying of the flesh*; that is, it legally

legally and carnally sanctified them, and made them externally pure and holy, as to the Church, into which they were incorporated: But that which was legally and carnally in the *Type*, was really, substantially, and spiritually effected in the *Antitype*, the sacrifice of Christs body, typified by that bloody sacrifice of beasts; as *ver.* 14. following asserteth; *How much more* (saith he) *shall the blood of Christ, &c.*

Thus 'tis clear, that the blood of Christ is the moral and meritorious cause of our Sanctification; yea, and the procuring cause of all other blessings, causes, helps, and means, which by divine order and appointment concur to, co-operate in the production and progress of our Sanctification.

3. *What is the material cause of our* Sanctification?

I answer. As the *Filiation* or Sonship of Christ is the material cause of our Adoption, and as the full satisfaction of Christ to the Justice of God, is the material cause of our Reconciliation; and as the perfect righteousness of Christ, as God-man; is the material cause of our justification, (for I humbly suppose) the perfect purity of Christs Humane Nature, by the Hypostatical Union, united to the divine in one person, and the unmeasurable fulness of the spirit in him, is the material cause of our Sanctification; all the holiness that is in us, is but the beaming forth of his holiness, a ray of his glory, a measure of his spirit, a sprinkling of his Unction, an over-flowing

3 The material cause.

of his fulness, *for of his fulness we receive, and grace for grace, Joh.* 1.16. In a word, 'tis the communication of the *Divine Nature*, 2 *Pet.* 1. 4. The Saints are there said to be partakers of the Divine Nature: But how? not that we are *Christed* into *Christ*, or *Godded* into *God*, as some of late daies have most absurdly (if not blasphemously) imagined. We cannot be partakers of Gods *Substance*, or *Essence*, for that is incommunicable to any creature, but believers partake (*per* Christ) of the communicable divine qualities and perfections, as *wisdome, knowledge, righteousness, holiness, &c. Col.* 3.10. *Ephes.* 4.24. This glorious Image of God we lost in the *first*, and have it restored in the *second Adam*.

θείας κοινωνοὶ φύσεως. *Divinæ consortes naturæ.* So *Montanus.*

Christ *received the spirit above measure*, we have but some drops or drams of it; he was *annointed with the Oyl of gladness above his fellows*, yet for his fellows, whole Christ was given to us, *Isa.* 9.6. *To us a Child is born, to us a Son is given*: His sanctification also must needs be for us, for our good and benefit; *For their sakes I sanctifie my self*, (saith Christ) *that they might be sanctified by the truth, Joh.* 17.19. Holiness in Christ is as the light in the Sun ever shining, and as water in a living fountain never failing, ever running: He is both an ever-flowing, and an over-flowing fountain of grace to us; as 'tis endless and boundless in Christ, so it is diffusive and communicative to his members: Jesus Christ is the *Candlestick*, from whence the *Golden Pipes do empty the golden oyl through themselves, Zech.* 4.11, 12.

Joh. 3.34.

Simile.

Christ

Christ is this Candlestick; the two Olive-trees signifie his Kingly and Priestly Offices; the Golden Oyl, signifieth the gifts and graces of the Spirit: It must needs be so, because it is the pleasure of the Father, that in him should all fulness dwell, *Col.* 1. 19. What is this fulness? It is all the fulnes of the Godhead σωματικῶς bodily, *i. e.* personally, substantially; for as the *Hebrews* put souls for persons, as so many *souls went down into Egypt, &c.* so the *Greeks* put bodies for persons. Our Lord Jesus is his Fathers *Gazophylacium*, the great Magazine of infinite riches and treasures. Note here a *Climax*, yea three gradations, the Godhead, the fulness of the Godhead; yea, all the fulness of the Godhead dwells in Christ bodily. Now our holiness is a stream derived from this Fountain, a part or parcel of this fulness. See the Dutch Annotat. on the place.

4. *What is the formal cause of our Sanctification?* 4 The formal cause.

I answer, 'Tis the infusion of the habits of grace into us, (as the School-men call them) 'tis the endowment of the soul with inward holiness: So Mr. *Perkins*, 'Tis the infusion of, or communion with the spirit: So D. *Reynolds*, 'Tis the operation of the spirit dwelling in us, as a spirit of sanctification, *Luke* 11. 13. *Joh.* 14. 16, 17. 'Tis the deriving or drawing down the holiness that is in Christ our Head, by the spirit of holiness, who is the *Bond of union and communion* between him and us; 'tis the spirits transforming of us into the likeness of our Lord Jesus, or the delineation of the

The spirit looks directly upon the glorious Image of Christ represented in the Gospel, and draws exactly the picture thereof in a Saints heart.

Picture of Christ, by the spirit of Christ in the soul of man, 2 *Cor.*3.18. Its Synonima's in Scripture are very emphatical, 'tis called a *quickning*, *Ephes.*2.1. a *birth*, *Joh.* 3.3. a *forming of Christ*, *Gal.*4.19. a *Regeneration*, or begetting again, 1 *Pet.*1.3. a *new heart*, *and a new spirit*, *Ezek.*36.26. a *renewing of the mind*, *Rom.*12.2. a *new creature*, 2 *Cor.* 5.17. the *new man*, *Ephes.* 4.24. the *renewing of the Holy Ghost*, *Tit.* 3.5. And the Divine Nature, and the Image or likeness of Christ, in respect of its Divine original and transcendent excellency.

Mr. *Rich. Vines in loc.*

Zech.13.1.

The Father sends the Son into the world to work out eternal Redemption for us; and to that end, to open a fountain in his side and heart for our purification; he furnisht him with an instrumental fulness and fitness, to be the Lord our righteousness, and our Fountain of grace and holiness; the Son finisheth his work, ascends up on high, receiveth gifts for men, sends the holy spirit, the sanctifier and comforter, as his Vice-Roy, to dwell in us, and abide with us for ever; and not only to dwell in us, as our heavenly companion and comforter, but also to work in us as our *Sanctifier*, and therefore call'd, *The Spirit of holiness*, *Rom.* 1.4. He receives from the Son wisdome, righteousness, holiness, all gifts and graces wherewith Christ was annointed, and bestows them upon the Saints, annoints them with this Unction, implants in them these gifts and graces, imprints upon them the Divine Nature, and therewith sanctifies them; which very impression of the Divine Nature (or likeness of Christ)

Joh. 17.4 Eph 4.8.

Joh 14 16 17.

Joh.16.14. He shall glorifie me (saith Christ) for he shall receive of mine.

Christ) on the soul of man, by the energy of the spirit, I conceive to be the very formality of sanctification.

For the better explication and dilucidation of this Argument, give me leave to shew what it is to sanctifie.

The word *Sanctifie* hath many acceptions, the most famous are these two:

1. *To set apart.*
2. *To cleanse.*

In each of which we suppose something privative, and something positive.

1. When it signifies *to set apart*, we must conceive, not only a setting a thing or a person apart from a common or prophane use, but also its or his actual dedication to holy uses, or setting apart for God, which is the proper notion of it.

2. When it signifies *to cleanse*, you must not only conceive a purgation from filthiness, but also a plantation of the *seed of grace*, called the seed of God. The *abolition* of natural corruption is the privative part; the *renovation* of Gods Image is the positive part of Sanctification.

1. To sanctifie, is to set apart, and dedicate. Thus Gods people are set apart, and dedicated by God, and for God.

1. *Before time.*
2. *In time.*

1. *Before time.* They are set apart by Gods Decree to be an holy seed to himself in and by Christ, separate from the reprobate and perishing world, to be Vessels of Honor; where- Psa. 14.

as

as the Reprobates are called Vessels of wrath, and dishonour, *Psa.* 1.4. *Him that is godly, God hath set apart for himself*; *i.e.* as a good man saith, Not only actually set apart in vocation, but vertually set apart by God from eternity in Election, *Ephes.* 1.4. *Having chosen us in him before the foundation of the world, &c.*

M. Burroughs in his Saints Treasury.

2. *In time.* They are regenerated, called, or actually sanctified, or set apart *to be Vessels of Honour*, sanctified, and meet for the Masters service, 2 *Tim.* 2.21. Sanctification is an actual Election, by which we are set apart from the miserable and vain world, to act for God by Jesus Christ, and to seek the things that make for his glory. Thus by Regeneration we are called his First-fruits, which under the Law were the Lords portion, *Jam.* 1.18. Of his own will begat he us, by the word of truth, that we should be a kind of the first fruits of his new creatures; as they are born *from above*, so they are born *for above*; they have heavenly affections, and heavenly conversations, and shall have heavenly Mansions. The Saints of God, among other Titles, are called an *holy Nation*, a *Royal Priesthood*, and a *Peculiar People*, 1 *Pet.* 2.9. The Priests of old were men consecrated to Minister in Gods presence. Now

Wollebius in his Body of Divinity.

Joh. 1.3. ἄνωθεν.

Joh. 14.2.

1. This Consecration infers an holy preciseness, and peculiar singularity in the Saints, to keep themselves unspotted from the world, *Jam.* 1.28.

2. As God doth consecrate the Saints, so they themselves having received grace from above,

above, do willingly dedicate and consecrate themselves to God. They present their bodies, *i. e.* their persons, (the body being put Synechdochically for the whole man) as an holy and living sacrifice, *Rom.* 12. 1. And for this dedication, the Lord calls, when he saith, *My Son, give me thine heart, &c.* he is pleased to call it by the name of a gift, when 'tis his due debt; and because our free consent is a necessary fruit of his free grace, every gracious soul doth voluntarily surrender or give up it self to God, (as the *Macedonians* did) 2 *Cor.* 8. 5. Thus in the first place, to sanctifie is to set apart, and dedicate to an holy use.

2. To sanctifie, is to cleanse, together with its positive act, to renew, endow, or adorn with grace: The *privative* part is *cleansing*, the *positive* part is *adorning*.

First, I shall consider the privative part of Sanctification, as it is a cleansing work.

As the word Sanctifie signifies to separate, so there is a difference between the Saints, and others; but as it signifies to cleanse, so there is a difference between the Saints, and themselves.

1. They differ from others, because they are a people set apart to live and act for God, whether they eat or drink, buy or sell, they do all for God, that is, with respect to his glory, 1 *Cor.* 10. 31. and so they are distinct from the men of the world, who are meerly byassed by their own principles, swayed by their own interests, and act for Carnal Self in all they do.

2. San-

2. Sanctification makes a difference between them and themselves, *inter* them unregenerate, and themselves regenerate; they were filthy before, but washen now; impure before, but holy now; Lyons before, Lambs now; Swine before, but Doves now: May not we say to, and of, the best of Saints that are extant, as the Apostle speaks of the converted *Corinthians?* 1 *Cor.*6.11. Such were some of you; *i.e.* some of you had been Idolaters, Adulterers, Drunkards, Covetous, *&c.* but now ye are washed, justified, and sanctified in the Name, and by the Spirit of our Lord Jesus; that is, ye are not the same men and women that ye were before, the grace of God having changed both their relations, and their qualities. As a man, lately converted, answered his old Companions, when sollicited to excess of Riot, *Now I am not I:* As sin makes a wonderful cursed change in and upon the soul, from good to bad, yea, to stark naught; so grace makes a wonderful blessed change in and upon the soul, from the worst, to the best relation and condition that the rational creature can attain unto. The deep and ingrained pollution of our nature is purged and done away.

Ego non sum Ego, ipse.

1. Inchoatively, and generally, at our grand bathing in Regeneration, or first conversion, *Tit.* 3, 5. when the soul doth begin at first to wash it self in the Fountain of Christs blood, that *Fountain opened for sin, and for uncleanness*; that is the first cleansing, then the Leprosie begins to be abated, and the soul to be made white

Zech 13.1.

white in the blood of the Lamb; then sin hath its mortal blow.

2. Gradually, and progressively, by degrees; the *Image* of Christ is drawn *brighter* and *brighter*, goes on from *glory to glory* in the soul of man, by the Pourtraicture of the spirit, 2 *Cor.* 3. 18. and as the righteousness of Justification, so the righteousness of Sanctification also is revealed, and carried on from faith to faith: *The path of the just is a shining light, that shineth more and more unto the perfect day*: Pro. 4. 18. As *Naaman* by the Prophets order went down, and washt himself *seven times* in the streams of *Jordan*; so the sinful soul of man must go down believingly, and wash it self in the blood of Christ, and in the water of the spirit, in the stream of this *Jordan*, if ever it will be clean. Christ washt his Disciples feet, *Joh.* 13. 11, 12. alluding to the custome of the *Jews*, who wearing *Sandals*, and dirtying their feet daily, were wont to wash their feet daily: So every day, while we converse in and with the world, we contract dirt and filth daily; we must be therefore washing off the dirt, by the renewed acts of faith and repentance daily; we ought to make recourse daily to the blood, spirit, word, and promises of Christ for our Justification, and thereby cleanse our selves from all filthiness of flesh and spirit, 2 *Cor.* 7. 1. 2 Kin. 5. 10, 14.

3. Totally, or wholly, that is at our *dissolution*, when we shall be glorified, when the body of flesh shall lie in the dust of death, then the body of sin shall lie down with it, then the

the souls of the Saints shall be *presented glorious, without spot, or wrinkle*, be pure from sin, and *perfect in holiness*. Now through grace, the Saints are freed from the *guilt and dominion of sin*, but at death they are perfectly free from the being of it: As a worthy man well observes, *That as sin brought death into the world with it, so death, by way of revenge, carries out sin*: 'Tis probable, the time will be in the very moment of *expiring*, (saith the same Author.) As the soul in the moment of its conjunction with the body, became sinful; so the soul in the moment of its disjunction from the body, becomes *perfectly sanctified*, and is presented perfect by Christ to God; for no unclean thing shall enter into the New Jerusalem, *Rev.* 21.27. Thus much for the privative part of *Sanctification*, as it is a cleansing work.

D. *Manton* in M. *Loves* Funeral Sermon.

2. Something (very briefly) of the positive work of Sanctification, as it is a decking or adorning the soul with grace; under the Law, as there was an *Altar* for *Oblation*, so there was a *Laver* for *Ablution*; and the Priests were commanded to wash in the *great Laver*, before they came to minister at the *Altar*, *Exod.* 30. 18, 19, 20. As the Oblation, or Offering, did note *Justification*, so the ablution, or washing, did note our *Sanctification*. And moreover, the legal Priests were to be adorned with *gorgeous attire*, with *glorious garments*, when they appeared before the Lord; which *garments of glory and beauty*, without controversie, did figure out, the glorious graces of Christ, and all true Christians; for as Christ is their *King*

Exod. 28.

and

and *Priest*, so they (through the riches of grace) have Communion with him in his Offices, and therefore called a *Royal Priesthood*, 1 *Pet.*2.9. To be sanctified, is more than to be purified; for besides the expulsion of sin in *Sanctification*, there is an infusion of grace, a new disposition and frame of soul, called a *new heart*, and a *new spirit*, *Ezek.*36.25,26,27. (*i.e.*) a new mind, new apprehensions, a new will, new desires, new affections, from whence there follows newness of life and conversation.

1. There is a new heart, that is conformity to Gods Nature, when the heart of man is like the heart of God, as *David* is said to be a man after Gods own heart: *Conformity to the Divine Nature, is this new heart*: The *Nature* of God, is the *pattern* of that *Sanctification* which is wrought in the heart of man. 2 Pet. 1.4.

2. There is a *new life*, that is, our conformity to Gods Law, or revealed Will, whose will is our Sanctification, 1 *Thes.*4.3. An holy heart breathes and breaks out into an heavenly conversation, *Phil.* 3. 20. Our conversation is in heaven: The first is our *habitual holiness*, the second is our *actual*. The sum is this, our *habitual* conformity to the *Nature* or *Image* of God, and our *actual* conformity to the Will of God, (thereon depending) is formally our *Sanctification*. Thus I have shewed what it is to sanctifie, and have opened the more eminent acceptations of it: We come now to the fifth thing propounded.

5. *The Spirit of Christ is the efficient cause of our Sanctification.*

The

The work of *Creation* is commonly ascribed to God the Father, the work of *Redemption* to God the Son, and the work of *Sanctification* to God the Holy Spirit; yet *Sanctification* being a work *ad extra*, is common to all the persons.

1. It is ascribed to God the Father, *Jude* 1. to them which are called and sanctified of God the Father. 1 *Pet.*1.3. *Blessed be God the Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, &c.*

2. Christ is said to sanctifie us; *He is made of God to us Sanctification*, 1 *Cor.* 1. 2. *To the Church of God which is at* Corinth, *to them that are sanctified in Christ Jesus*, *Heb.*13. 12. Wherefore Jesus, that he might *sanctifie the people with his own blood, suffered without the gate.*

3. The Spirit is said to *sanctifie*: Hence these phrases, *the sanctification of the Spirit*, 1 *Pet.*1.2. 2 *Thes.*2.13,14. and the *spirit of holiness*, *Rom.* 1.4. The *Sanctification of the Spirit*, is as necessary as the *mercy of the Father*, or the *sprinkling of the blood of Jesus.*

Christ by the *redundancy* of his Merit hath *impetrated*, and obtained the *Spirit* of the Father, to *sanctifie* those whom he means to save, to *purifie*, and make them meet for glory, whom he died for, and justified by his blood,

The *Inchoation* is from the Father, the *Dispensation* is by the Son, the *Consummation* by the Spirit: 'Tis from the love of the *Father*, and by vertue of the *Merit* of the Son, that we are *sanctified*; but 'tis properly the *Office*, and the distinct

distinct *personal operation* of the spirit of holiness to sanctifie; and it must be the *mighty power* of the *eternal spirit*, that converts or sanctifies, because 'tis such a power as is *commensurate* and proportionate to the raising of the dead, *Ephes.* 1. 19, 20. called the exceeding greatness of his power, *&c.* We are not sanctified or converted, as the Papists and *Arminians* say, by a moral suasion, or by the bare improvement of our own free will, nor by the accession of some additional help to Nature, but by the most *strong*, and yet most *sweet efficacy* of the Almighty Spirit, *Psa.* 110. 3. Thy people shall be willing in the day of thy power; or as some render it, in the day of thy Armies; 'tis therefore called a *Regeneration*, a begetting a soul again, 'tis a *new Creation*, 'tis a *Vivification*, or *quickning* a man before dead in sins and trespasses, not languishing and declining, but in a moral sense stark dead; nay, 'tis a *Resurrection*, a rising out of the grave of sin and death: All these works of wonder, or rather this one mysterious work of Sanctification, illustrated by these Metaphors, bespeaks no less than the Almighty power of a God, *who is able to subdue all things to himself.*

τὸ ὑπερβάλλον μέγεθος, *Supereminens magnitudo.* Montan.

In die Copiarum. So M. *Ainsworth.*

Phil. 3. 21

1. 'Tis a *Regeneration*, or a begetting again, 1 *Pet.* 1. 3. *Jam.* 1. 18.

2. 'Tis a *Creation*, *Ephes.* 2. 10. *We are his workmanship, created in Christ Jesus to good works*: 2 *Cor.* 5. 17. *He that is in Christ is a new creature*: *Behold*, (saith Christ) *I make all things new.*

3. 'Tis a *vivification*, or quickning, *Eph.* 2. 1. *You hath he quickned, who were dead in sins and*

trespasses. A natural man is both *legally* and *morally* dead, till the *Spirit of Life* breaths upon him, and quickens him, *Joh.* 5. 25. *That promise is still in fulfilling now, that the dead shall hear the voice of the Son of God, and they that hear shall live.*

4. 'Tis a Resurrection, *Col.* 3. 1. *If ye then be risen with Christ, seek the things that are above*; yea, 'tis more, a kind of con-session, or sitting together with Christ, *Eph.* 2. 6. *And hath raised us up together, and made us sit together in the heavenly places in Christ Jesus.* If we live to God, we live the life of heaven: Now to *regenerate*, to *create*, to make all things *new*, to *revive a man dead*, to raise up a man out of the grave (as *Lazarus*) both dead and buried; all these are the Acts of Omnipotency, the works of a God, and all those works are done in this one work, by the invincible efficiency of the Spirit.

The Spirit is called the Spirit of Faith. *Aristotle* calls the hand ὄργανον ὀργάνων, the instrument of instruments.

6. The word and faith are the Ministring and Instrumental causes of our Sanctification. Faith being the gift of God, and wrought by the operation of the Spirit, unites the soul to Christ, the Fountain of Holiness, and Head of *Influence*, and having united the soul to him, continually receives supplies from him: 'Tis the hand of the soul, that useful instrument, whereby we apprehend Christ, and whereby we draw down vertue from Christ. Hence, as an Organ or Instrument, it is said to purifie, *Acts* 15. 9. *Having purified their hearts by faith.* As Faith hath the Noblest Objects, so Faith for its use and office here, is the Noblest

bleſt grace; Faith indeed infuſed and created in us by the Spirit, is commonly called the *Mother grace*, and is it ſelf formally a great part of our ſanctification. As the woman ſick of the *Bloody Iſſue* put forth her hand, and touching the Hem of Chriſts garment, drew vertue from him, and was healed: So that ſoul to whom Chriſt hath given the hand of Faith, doth put it forth, make application of the *Merits*, and *mediation* of Jeſus Chriſt for his Purification, and doth in truth draw in vertue by that application, 1 *Joh.* 3. 3. *He that hath this hope doth purifie himſelf, even as he is pure.* Faith exerts the office of all the ſenſes, and of all the members, 'tis the *eye*, the *hand*, the *mouth* the *foot* of the Soul, *&c.* as might be proved eaſily, if I ſhould exſpatiate: As Chriſt is all in all to the ſoul in the ſanctification of it, ſo Faith, (of all graces) is all in all in the *outgoing* of the ſoul to Chriſt, and in the *Incomes* of grace from him.

See Dr. *Owens* death of death, *p.* 126. *Simile.*

2. As Faith is the Inſtrumental, ſo the Word is the miniſtring cauſe or medium of ſanctification, *Pſa.* 19. 7. The Law of the Lord is perfect, converting the Soul; the Law in all its Exhortations, Commands, Conſolations, Prohibitions, Comminations and Promiſes, is a *perfect Law*, ſerving as a perfect means for converſion: But the *Promiſſory* and *Conſolatory* part of it, is principally more purifying: *Having theſe promiſes, let us cleanſe our ſelves, &c.* 2 *Cor.* 7. 1. 2 *Pet.* 1. 4. The Goſpel, or Law of Faith, is *vehiculum ſpiritus*, the Chariot in which the ſpirit rides to give your ſouls

Cauſa Adminiſtra. Evangelium eſt medium, tam inſtrumentum, quo Spiritus ſanctus efficaciam ſuam exercit, & fidem, & converſionem operatur. Syntag. Polan.

a gracious visit, *Gal.* 3. 2. *Received ye the spirit by the works of the Law, or by the hearing of faith, i. e.* by the hearing of the Gospel, which is the doctrine of faith. The sanctifying spirit accompanying the holy Word; then the Word is sanctifying, *Joh.* 17. 17. *Sanctifie them by thy truth; thy Word is truth.* When the Gospel is spoken and heard in the *evidence and demonstration of the Spirit, and of Power*, then is the *Arm of the Lord revealed, Isa.* 53. 1. then the Word of God works and grows mightily for sanctification and salvation; then the *blind eyes are opened*, then are the *captives released*, then are the *dead* raised, then are the *lepers cleansed*, then are the devils dispossessed, then are filthy souls washed, unholy souls sanctified.

Fides quæ creditur. He that makes the Clouds his Chariots, makes also his Word, his Ordinances, and his Ministers, his Chariots, wherein he rides down into these lower parts, to give the world a meeting. Mr. *Allens* Heaven Opened. *p.* 172.

7. *Causa Exemplaris.* The Exemplar, or Pattern, to which our Sanctification, in the two parts of it, (*viz.*) our mortification and vivification is conformable, is the Death and Resurrection of Jesus Christ; by vertue of the force and energy whereof, through the operation and application of the spirit of faith, our sanctification is effected. The Apostle *Paul* holds forth a clear Analogy, or proportion, between our dying to sin, and Christs dying for sin; and between our newness of life, or vivification, and Christs Resurrection, *Rom.* 6. 4, 5, 6, 7, 8. where ye may see at large the parallel between them. And the Apostle *Peter* tells us, *We are begotten again unto a lively hope by the Resurrection of Jesus Christ from the dead.*

8ly and lastly. The glory of Gods Grace in the *Consecration* and *Salvation* of a sinful creature,

ture, is the *supreme end*, or *final cause* of our Sanctification; there is a mutual intimate coherence, and relation of these three to one another.

1. The glory of Gods Grace is the Supreme end, as of our Election in Christ, so of our Sanctification by him. All the Acts of Gods love in Christ, whether *immanent* or *transient*, they are all for the praise of the glory of his grace, both in this, and in the other world. *Eph.* 1.4.6. And *specifically* Sanctification hath a direct tendency unto, and termination in the glory of God. When we keep our bodies and spirits chaste, and holy, we are then said *to glorifie God*, 1 *Cor.* 6. 20. *Glorifie God in your bodies, and in your spirits, which are Gods.*

2. Consecration. This is (*finis qui*) the end for which (*quoad nos*) we are sanctified, and necessary (*necessitate medii*) to our Salvation, *Jam.* 1.18. *We are begotten by the Will of God, that we might be a kind of the first fruits of his creatures*; that is, as *Beza*, *Polanus*, and others observe, *that we might be consecrated and devoted to the Lord, separated from the common lump of mankind, as an holy offering; as the first fruits under the Law were presented to the Lord, as an holy Offering, as the Lords own portion.*

3. Salvation. This is our ultimate end: the Apostle *Peter* acquaints us, 1 *Pet.* 1.3. *We are begotten again unto a lively hope, by the Resurrection of Jesus Christ, &c.* What is that *lively hope* we are begotten and born to in Regeneration? he tells ye in ver. 4. *Even to an inheritance incorruptible, undefiled, that fadeth not away, reserved*

in heaven for you. This incomparable Inheritance, dignified with all these *transcendent Epithets*, is comprehended in one word, Salvation, 2 *Thes.*2.13,14. *God hath from the beginning chosen us to Salvation*, that is the end, *through sanctification of the Spirit, and belief of the truth*; that is the way and means.

See Dr. *Owens* Death of Death, *p.* 119,120, 121,122, &c.

Thus having cleared our way, now we come to the plain and full definition of Sanctification.

Sanctification (in the sense of the Text, and of this Tract) is a *new inward habitual frame of grace, infused by the power of the Eternal Spirit into the heart of a justified person, united to Christ, whereby he is renewed after the Image of Christ, in knowledge, righteousness, and true holiness; and thereby enabled to die to sin, and to live to God, for the praise of Gods glorious grace in his Consecration and Salvation.*

This definition is the sum of the former discourse; every part and branch of this description hath been already proved in the aforegoing particulars, therefore I shall not *actum agere*, do over the same things again; only give me leave to acquaint you, our Sanctification, or Inherent Holiness, consists in these two things.

Holiness is not any single grace alone, but a Constellation, a conjunction of all graces together in the Soul.

1. In the infusing of holy *principles*, divine *qualities*, or supernatural graces into the soul, such as the Apostle mentions in *Gal.* 5.22,23. *But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no Law.* These habits of grace, which are severally distinguished,

ed, by the names of faith, love, hope, meekness, patience, temperance, *&c.* are nothing else but the new nature, the *new creature*, the *new man*, which after *God is created in righteousness and true holiness*, *Ephes.* 4. 24. These *seeds* of holiness, these *habits* of grace, are those *sweet oyntments* wherewith all must be annointed that ever expect to be glorified: Though men may talk much of God, and brag much of their Interest in heaven and happiness, yet without these habits and seeds of holiness (I am sure) they shall never reap a crop of blessedness.

1 Joh. 3. 9
2 Cor. 1. 21.
1 Joh. 2. 27.

2. Holiness lies in the use and lively exercise of those supernatural graces, or holy habits in the soul: Holy habits must be brought forth into holy acts, gracious habits are, and and must be attended with gracious motions, gracious operations, and a gracious Conversation; outward works must be suitable to inward habits; as the Phylosophers speak concerning the *summum bonum*, it consists (say they) *neque in Idearum contemplatione*, *neque in virtutis habitu*, neither in the contemplation of Idea's, nor in the habit of vertue: But the *summum bonum*, or chief good, (say they) is the operation or action of the reasonable soul, according to the best and most perfect vertue in a perfect life.

Act. 10. 35.
1 Joh. 1. 3. 7.
2 Pet. 1. 8.
Tit. 2. 12.
ἡ εὐδαιμονία ἐστὶν ἐνέργεια ψυχῆς κοινικῆς κατ' ἀρετὴν ἀρίστην καὶ τελειοτάτην, ἐν βίῳ τελείῳ.
Eph. 6. 1.

I am sure, Sanctification, which is the true felicity and beauty of the soul of man, consists in both (*viz.*) in internal holy *principles*, and in external holy *practises*. Holy habits are *golden Talents* that must be imployed and im-

proved; they are the Candles of the Lord set up in us, not to idle by, but to work and and walk by: Where is holiness of disposition? there is, and will be holiness of Conversation: An holy heart expresseth it self in an holy life.

Where there are the seeds, there will appear the Flowers of Holiness.

In the next place I shall endeavour, (as I promised) to shew the difference between Justification and Sanctification, and then the transcendent excellencies of Sanctification, as appears by the honourable and excellent titles the Scriptures put upon it, and cloathe it with them, as its proper Robes, and due Ornaments. And then something as to the Concomitants, adjuncts, and fruits of sanctification. And then lastly, Close all with Application.

1. Wherein Justification and Sanctification differs.

How Justification and Sanctification differ.

1. They differ in their kind.
2. In order of Nature.
3. In the manner, or form,
4. They differ in degrees.

1 *In genere.*

1. They differ in their kind. The righteousness of Justification is in the *Category* of Relation; the righteousness of Sanctification is in the predicament of quality: Justification is a change of a mans Relation and estate, not a change of a mans person; 'tis a change without a man, or upon a man, not a change within a man: But Sanctification is not properly a Relative, but a real inherent change; not a change without a man, but a change within a man; 'tis the expulsion of sin, and the infusion

on of grace or holiness into the soul of Man.

2. They differ in the order of nature; in order of *nature* (Divines hold) justification precedes sanctification, though in order of *time*, they are both wrought together. In the description of the order of causes, *Rom.*8.30. the Link of Justification is set before Glorification in that *golden Chain*: The best Expositors I have met withall, (and many I have read upon the place) do generally conclude, that sanctification is essentially (though not gradually) the same with Glorification, and must of necessity be included in it, because sanctification is the seed, glorification is the flower; sanctification is the first fruits, glorification is the full crop or vintage; sanctification is the New-born Babe, Glorification is the perfect man arrived to the *measure of the stature of the fulness of Christ*. Eph.4.13.

2 *In ordine Naturæ.*

Beza, Polanus, M. Jeremy Burroughs, cum multis aliis, &c.

Sanctification is like the dawning of the day, like the early glittering and guilding of the Mountains by the Sun-beams; but Glorification is the Sun shining in the Meridian, in his greatest strength and splendour: The difference between Glorification and Sanctification is not *specifical*, but *gradual*: We are justified by the Merit of Christ from the guilt, and punishment of sin, in order of Nature, before we are sanctified by the spirit from the pollution and filth of sin, and endowed with inward holiness, though in order of time, *Ha gratia individuo nexu coherent*, as *Calvin* speaks, they are wrought together, as the most precious

Cum sol medium superaverat axim.

Qui justificantur sanctificantur.

precious effects of the free grace of God through the blood of Christ.

3 Modo seu forma. 3. They differ in their form. Take three Notes.

1. In Justification, a believer by the hand of Faith receives Christ, and layes hold upon him *as the Lord his righteousness*, and inwrappeth his soul with this *glorious Robe*, and *Garment of Salvation*; but in Sanctification Faith is considered as a new quality, formally a part of our holiness, and as the root and beginning of good works. In Justification Faith is considered as an useful instrument, in Sanctification as a special grace, or new quality.

Ne imputetur. 2. In Justification sin is taken away, in respect of guilt, and condemnation, that it be not imputed; but in Sanctification sin is taken away, as to the dominion, or reigning power of it, that it may not reign; as in glorification, (which is the perfection of sanctification) sin, all the remainders of it shall be quite taken away, that it shall not exist, or have any being left.

Ne regnet.

Ne restet.

3. In Justification Christs righteousness is imputed to us; in Sanctification, a new inherent righteousness is implanted in us; in the first our sins are pardoned, our persons absolved, acquitted, and accepted, through the imputation of Christs righteousness, *Rom.* 4.6,7. By the second our souls are renewed, our Natures changed, decked and adorned with the graces of the Spirit, *Eph.*4.23,24. by the participation of Christs holiness. Thus Justification and Sanctification do differ in their form.

4. Ju-

4. Justification and Sanctification do differ in degrees. 1. Justification is one individual perfect act, contingent to all the godly: Some of our best Divines do hold, that Justification is transacted in our first union and incorporation into Christ, when the pardon of sin is sealed to a believer at once: How *at once*? I answer with Reverend *Downam*, *at once*, as excluding degrees; our justification is perfect at first as well as at last: Or as Learned *Burgess*, *at once*, as connoting a state we are put into upon our believing; And indeed thereupon, some godly learned persons take Justification for one continued act, from our vocation to our glorification, and in that sense we are justified but once. 4 *In gradibus.* Bishop *Downam* on Justification. *Burgess* upon Justification.

A justified person is *reclus in curia*, acquitted by God the Judge of all, in *foro cœli*, he hath shot the *Gulph*, he is gone beyond the *Gun-shot* of *condemnation*, οὐδὲν κατάκριμα, *Rom.* 8. 1. to him there is not one *condemnation*: But Sanctification is an inchoate and successive act, carried on by degrees, and compared with Justification; 'tis but imperfect, (though it be an immortal principle, an incorruptible seed, growing up and tending to perfection) for here *we know but in part, we see but in part, we see as in a glass darkly.* Now the dust is in our eyes, much blindness and darkness in the eyes of the most enlightned, our understandings are partly light, and partly darkness; our wills are partly flesh, and partly spirit: we find, do we not? a contrary Principle working, a contrary Law rebelling, that when we *would do good, evil* 1 Cor. 13. 9, 10, 11, 12.

evil is present with us, Rom. 7. 21. There is a
Rom. 7. 23 *Law in the members, and a Law of the mind:* There is a double Enemy carrying on a double interest in one soul; there is a *Jacob* and an *Esau*, strugling and striving for Mastery in one heart; there remains the being of sin, concupiscence, evil lusting and motions, many sins of ignorance, negligence, and of invincible infirmity in the Saints; for whilest they abide in earthly, they abide in sinful Tabernacles: The bitter moans, groans, complaints, tears, together with the sad *lapses* of the Saints, do sadly evidence the truth of this, besides the ample testification of many Scriptures: The Saints that are sanctified in Christ Jesus, are in a sense perfect, and in a sense imperfect, they are perfect as to perfection of parts, every part and faculty of soul and body is sanctified, and yet they are in a sense imperfect, (*i.e.*) as to perfection of degrees: thus the word perfect is differently to be understood, *Phil.* 3. 12. 15. In the 12th ver. it notes the fullest measure, or highest *Acme* of perfection attainable by a Christian: In the 15th ver. it notes sincerity or integrity, which *is* a Christians Evangelical perfection. God (according to the tenour of the New Covenant), accepting his person in Christ as perfect, (*viz.*) in and through Christs perfect righteousness and intercession; and thereupon a believers gracious desires and endeavours for performances, his will for the deed, and his sincerity for perfection.

1 Kin. 8. 46. Jam. 3. 2. 1 Joh. 1. 8. Eccl. 7. 20. As a child, as soon as born, is a *true man*, though not a *perfect man*, he hath all the parts of a man, not the strength and stature.

Perfection of degrees being too great a priviledge for a Militant estate, is reserved as one of

of the peculiar Flowers or Jewels of the Triumphant Crown for the Saints to wear in their Fathers Kingdome: wherefore among the *singular* distinguishing *Epithetes* given by the Spirit of God to our inheritance, this is one, an inheritance undefiled, 1 *Pet.* 1.4.

Εἰσκληρονομίαν ἄφθαρτον, καὶ ἀμίαντον. ἀμίαντος. A precious jewel which nothing can defile, or dull its shining; so is the state above.

By our Justification now we have peace with God, *Rom.* 5.1. all our sins past and present are actually pardoned, and this favour received, is a pledge of assurance, that for the future, by applying our selves to Christ, we shall receive remission of daily sins; and that at the last day we shall be for ever free from all accusations and condemnation. Our Justification is perfect now; (though the most solemn pronunciation of it in a magnificent manner, is the work of the great day) but our Sanctification is inchoate, imperfect and progressive here; by the supplies of the Spirit of Grace, there must be a going on from *faith to faith, from strength to strength*; but it shall be most compleat and perfect at Christs appearing: the Picture of Christ will be gloriously drawn, even to the life then; *We know, that when he shall appear, we shall be like him, for we shall see him as he is.* Phil. 1.6.

2. The righteousness of justification is equally perfect, and equally imputed to all believers; my meaning is, all believers are alike justified, one as well and as much as another, the weak as much as the strong, the new-born Babes so much as the old Fathers, the feeblest Lambs as much as the Hee-goats of the Flock; he that hath the least, as well

as

as he that hath the greatest measure of the Spirit: A Giant holdeth a jewel, and so doth a Child; the jewel is the same, though the Giant holdeth it with a stronger hand: So here, the righteousness of justification is the same, though the faith of believers is not the same, some being weak, and others strong in faith: As to inherent righteousness, there is much difference; but as to imputed righteousness, all the Saints are equal, none have purer linnen than the rest. A believer, of the lowest form in Christs School, of the meanest stature or growth in Christ, of the weakest and dullest capacity in the mysteries of the Kingdome of Christ, is in point of justification, equal with *Abraham*, *Isaac*, and *Jacob*, *Moses*, *Samuel*, and *David*, equal with all the most glorious Patriarchs, Prophets, Martyrs, and eminent Saints that are. Thou (if a believer) art as much acquitted from sin, and as much accepted as righteous in the sight of God, and as undoubted an Heir of, and hast as true a title to the Inheritance of heaven, as the most famous Saints that are. But there is a great deal of difference among the Saints themselves, as to sanctification; some Saints are children, some are strong men, some are fathers; one star excelleth another star in glory: There are *stellæ primæ & secundæ magnitudinis, &c.* Some Saints are more sluggish and dull of hearing, more dull and dark in understanding, others are more acute and quick; some are *younglings*, *weaklings*, and have need of *milk*, (*viz.*) the *principles* of the *Oracles of God*; others are strong

Gemmam amplectitur Gigas, & puerulus; licet Gigas fortiùs eam amplectitur, quàm puerulus, tamen manet gemma æquè pretiosa. Luther

So M. Burroughs on the Beatitudes, Matth. 5.

1 Cor. 15. 41.

strong men, and have need of *meat*, can dive into, and digest the deepest mysteries revealed in the Gospel, God having given them senses exercised to discern both good and evil: Some are more dead to duty, and in duty, others are more vigorous, more *fervent in spirit*, and lively; some walk more *humbly* with God, more *holily* before God, more exactly and *venerably* before the world, than others do. Heb. 5. 12, 13, 14.

Some do much sully and stain their garments, others (comparatively) *walk in white, and keep their garments clean*, and also *keep themselves unspotted from the world*, *Jam.* 1. *ult.*

Thus great is the difference between Saint and Saint in sanctification, as great is the difference between man and man in growth and stature; but in justification, the infant of daies, and man of grey hairs, the shrub, and the Cedar, the smaller, and greater stars, the Saints of all dimensions and denominations, of all ages and statures, are equally perfect, and shine equally bright and glorious, because the glory of that righteousness is not inherent in them, as the light is inherent in the body of the Sun; but this robe of righteousness (so 'tis called, *Isai.* 61. 10.) is imputed to them, and put upon them by *the Sun of righteousness*, their Elder Brother, who wove this garment of Sunbeams for them out of his own Mediatorial holiness, both in life and death. Cant. 5. 10 My beloved is *white* and *ruddy*, white in the glory of his Deity, ruddy in the preciousness of his Humanity, and white in the beauty of his purity, and ruddy in the blood of his Oblation. *Owen's* Communion. p. 52, 53.

Thus you have had some representation or Adumbration, something shadowed out, of the difference between Justification and Sanctification: Our knowledge of these mysteries ought

ought to be distinct, and clear, and not intricate and confused, for the clearer our knowledge is, the stronger and greater will our comfort be. The great Apostle handles these two great Doctrines, (*viz.*) Justification and Sanctification, distinctly, and in order. First he begins with Justification, and treats on that Argument throughout the 3, 4, and 5th Chap. to the *Romans*. Then he falls upon the Doctrine of Sanctification, and insists on that necessary argument, throughout the 6, 7, and 8th Chap. to the *Romans*, as a *German* Divine well observes. And in this method, since I have pitcht upon this Text, I have endeavoured, or made an Essay to handle them, beginning with Justification first, expressed by its *Synonima*, in the Text righteousness, and then proceeded to sanctification afterwards.

Parens.

Let thus much suffice for the critical differences between Justification and Sanctification.

We now come in the next place, to the next general propounded to be spoken to, (*viz.*) to the *excellency of Sanctification*, illustrated by the high and Honourable *Encomiums*, wherewith we find it dignified in the Scriptures, in which, (as in a glass or Mirror) you may behold the incomparable beauty and worth of holiness.

1. Holiness is the Name of God, *Isa.* 57. 15. *Thus saith the High and lofty One, that inhabiteth Eternity, whose name is Holy, I dwell in the high and holy place, &c.* Gods Name is holy, *Psa.* 111. 9. *Holy and Reverend is his Name.* How often

often is he called Holy One, and the Holy One of *Israel* in the Scriptures? His holiness is himself, when he swears by his Holiness; (as *Psa.*89.35. Once have I sworn by my holiness, that I will not lie unto *David*) he swears by himself; for whatsoever is in God, is God: God is essentially, infinitely, and primitively holy, the Saints only by participation of his holiness, they are called godly from God, Christians from Christ, and Saints from the sanctification of the Holy Spirit: The chosen Generation are an holy Nation, 1 *Pet.*2.9. they partake of Gods Name (Holiness.)

Quicquid est in Deo, Deus est.

2. It is called the Seed of God, 1 *Joh.* 3. 9. whosoever is born of God, doth not commit sin, for his seed remaineth in him, *&c.* And this seed, (*viz.*) the Word of God, (*i.e.*) of which we are begotten and born again, is incorruptible or immortal, 1 *Pet.* 1. 23. *Jam.* 1. 18. Sanctification by these Texts, and elsewhere, is held out by the Metaphor of Generation. God the Father of Spirits, is the Spiritual Father that begets a soul to himself in Christ, the *Word* is the *Seed of God*, of which the soul is begotten again, the Ordinances are the Bed wherein the soul is begotten, *Can.*1.16. also our Bed is green, (*viz.*) flourishing Ordinances. Holiness is a Divine Seed.

ἁμαρτίαν ὐ ποιῆ, peccatum non operatur, or, *peccato non dat operam.* As *Beza* (*i.e.*) doth not make sin his work and business. 1 Pet.1.3.

3. Holiness is the Will and Word of God, or rather the Will of God revealed in his Word: The word of God is the signification of his will, and 'tis the Royal Mandatory will of God, that we should be holy, 1 *Thes.*4. 3. *This is the will of God, even your sanctification,*

1 *Pet.* 1. 15, 16. As he *which hath called you is holy, so be ye holy in all manner of conversation; for it is written, be ye holy, because I am holy.* 'Twas the great Honour of King *David*, that he served his Generation, according to the will of God, *Acts* 13. 22. yea, he fulfilled all Gods wills, for the Greek is plural. So 'tis the highest honour of any creature, as well as duty, whether of Angel or man, to fulfil the wills of God, the whole pleasure of his will, especially his main design, and great command, in being holy.

ὃς ποιήσει πάντα τὰ θελήματά μου, qui faciet omnes voluntates meas.

4. Holiness is the work of God: All Gods works (as in Creation and Providence) are like himself, honorable and glorious, so the Psalmist cals them, *Ps.* 111. 2, 3. and 'tis our bounden duty to consider, and admire them: But here that old rule holds good, the work is like unto the worker; next to the highest of all Gods works, *viz.* the Incarnation of the Son of God, the second person in the Trinity, the work of sanctification, without controversie, is the most great and glorious, as appears by these Scriptures, 2 *Cor.* 5. 5. *He that hath wrought us for the self-same thing, is God.* This is called by way of eminency, *Gods workmanship*, *Ephes.* 2. 10. *We are his workmanship, created in Christ Jesus unto good works, &c.* Holiness is the special, peculiar work of the holy God.

Operari sequitur esse.

5. Holiness is the very *Image* of God, and this is more than all the former: The soul as a spirit may be said (in a sense) to be the image of God; but the soul, as qualified with grace, or adorned with knowledge, wisdome, righteousness,

ouſneſs, holineſs, (in which the Image of God conſiſteth) is the moſt lively likeneſs, and Image of God in the world: By theſe graces we *ſhould ſhew forth Gods vertues*, 1 *Pet.* 2.9. 'Tis in the Greek vertues, and not praiſes. Col 3.10. Eph 4.24.

Now note: An Image repreſents a thing in its higheſt excellency; an image doth not repreſent the legs, feet, or interiour parts of a man, but his countenance, head, face, breaſt, the moſt Noble parts: So our ſanctification, or inherent righteouſneſs, repreſents God in his chiefeſt excellency, as he is glorious in holineſs, *Exod.* 15.11. In the works of Creation, and Providence, we ſee the *footſteps*, at moſt, the *back-parts* of the Almighty; but in the Saints we ſee his *face* or *Image*, though not perfectly drawn, and to the life. An holy ſoul repreſents God in the moſt lively way, as the Image of a man in his child is more lively ſeen than in a piece of wood, or ſtone; ſo the Image of God is more lively ſeen, and more gloriouſly drawn in the hearts of his Saints (next to Chriſt, who is the Image of the Inviſible God,) *&c.* than in all the creatures in the world beſides. *τὰς ἀρετὰς*, *vertutes.* *Simile.* Col. 1. 15. Heb. 1. 3.

6. Holineſs is the life of God, and this is more, a man may ſee his Image, but no man can ſee his life. Grace is called the life of God, *Epheſ* 4.18. *Being alienated from the life of God.* Now what is Gods life? and what is a Saints life? Gods life conſiſts in this, in willing himſelf the chiefeſt and higheſt good, and in acting for his own glory, as the ultimate end, and in ordering all things to this bleſſed end; this is *Vita eſt in ſe reflexio*

the excellency of the life of God; and a Saint (through grace) lives this life, he propounds God to be his *chiefest good*, and the glory of God, as the *utmost end* of all his actings, and the will of God revealed in the *Word*, he makes his *Rule*, and drives on all his designs to this end: And this is the excellency of the life of Sanctification which a Saint (in his measure) lives; he acts from right principles by a right line, to a right end; the perfection of which life the blessed spirits live in heaven.

7. Sanctification or holiness is *the Nature of God*; we are said to be κοινωνοὶ, partakers, or 2 Pet. 1.4. Communicants of the Divine Nature, a very high expression. This place I have already opened, and cleared it of absurdities: By Divine Nature, in a word is meant, the *Divine qualities, &c.* Grace is nothing else but the *reflexion*, or the sparkling forth of the Divine Nature that is in God himself; 'tis a ray from his glory, a beam from his Sun; every Saint is a *Diamond* of Christs own *pointing*, *shining* with light and lustre (in some measure) like himself: One spark of this *Divine Nature* is of greater worth and value, than *rubies*, than the *Topaz of Ethiopia* (in a word) than all the *treasures of the earth*; *nil*, to be compared to it.

8. Sanctification is *the Glory of God* in the soul of man, which is higher yet than all the former, *Rom.* 3.23. *all have sinned, and are come short* ὑστεροῦνται, *deficiuntur.* *of the glory of God*, (i.e.) of the glorious estate of holiness, in which we were created; and also of the glorious estate of happiness. *Adam* was planted in a glorious place, Paradise, & adorned with

with a glorious Ornament (*viz.*) holiness, the Image and Glory of God, but through sin he fel from both. Now holiness the glory of man, and the glory of God (as to man) lieth in the dust, but when in *sanctification* the Image of God is renewed in, and restored to the soul, the glory of God and man returns again. Holiness is Gods great Title of Honour, *Exod.* 15. 11. *Who is like unto thee among the Gods, glorious in holiness? &c.* God is said in Scripture to be *rich in mercy, plenteous in redemption, great in power, infinite in understanding, but glorious in holiness.* 'Tis the glory of all his works, *Psal.* 145. 17. The Lord is righteous in all his wayes, and holy in all his works; his holiness shines forth in all his *Providences*: 'Tis the glory of all his *Attributes*; his blessed Attributes are, as it were, enamelled with holiness; else his *Soveraignty* would look like *Tyranny*, else his *patience* would look like *indulgence* of sin, else his *Justice* would look like cruelty, else his *special* distinguishing *mercy* would look like respecting of persons, or partiality: All the Attributes of God run in the *Channel* of his holiness, and partake of its tincture: This glorious Attribute is the ground of the Songs of praise, which are sung to his glory by the *Seraphins, Isa.* 6. 2, 3. *Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory*, which is repeated, *Rev.* 4. 8. *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.* Why is Gods day honourable, but that 'tis *holy*? Why is Christs Spouse beautiful, but that she is *holy*? Why are the Angels of God such

Eph. 1. 4. Psa. 130. 7. Psa. 147. 5. Exod 15. 11

glorious creatures, but that they are *holy*? take away holiness, and they would soon turn devils of darkness: As sin is the basest filth, dishonor, and shame, so *è contrario*, holiness is the highest honour, the greatest glory, in or upon any rational soul. Upon all these considerations, how glorious is Holiness? But to proceed.

9. Sanctification exalts a Saint above his Neighbour, it lifts him up above the *Sphere* and *Region* of other men, *Prov.* 12.26. *The righteous is more excellent than his Neighbour.* Perhaps a Saint is a poor mean man in the world, and his Neighbour a rich man, a great man, a Knight or Lord, worth several hundreds or thousands a year; but yet the righteous, a person vested with the righteousness of Sanctification, is far more excellent in the esteem of God, than the *graceless great ones* of the earth, for all their Lands and Lordships, for all their their Noble Parentage, for all their *Escutcheon*, Ensigns, and Titles of Honour, the *Saints* Psa. 16.3. *are the excellent in the earth*: The Saints, in regard of Saintship, are Gods *peculiar treasure*, Mal. 3.17. his choice *Jewels*; all others God reckons but as Luggage and Lumber: The vast difference between man and man, lies in this: one in all his glory, is but a branch of the old stock, and hath but the Image of the earthly; but the other is transplanted into a new stock, the *tree* 1 Cor. 15. *of life*, and hath the *Image of the heavenly* 49. *engraven* in his soul.

10. Sanctification must needs be excellent, because 'tis one great end, and precious attainment

ment of the death of Christ, *Tit.* 2. 14. *Christ gave himself for us, not only to redeem us, but also to purifie us.* Again, Christ came into the world, and was incarnate, not only to save us *from our enemies, and from the hands of all that hate us*, which implies *Redemption*; but also, that we might serve *him without fear in holiness, and righteousness all the dayes of our life*, and this takes in Sanctification. Further, the Apostle *John* tels us, that for this purpose the Son of God (ἐφανερώθη) *appeared*, that he *might unloose, or dissolve the works of the Devil*, 1 Joh. 3. 8. What are these works of the Devil, which Christ came to dissolve? they are lusts, and sins: Christ dissolves these works two wayes:

ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. *Dissolvere opera Diaboli.* Montan.

1. By suffering the punishment of them in his own person, *Heb* 2. 14. 15.

2. By regenerating his people by his Spirit, and thereby delivering them from the dominion and slavery of sin. The Apostle *Paul* tels us, that *Christ gave himself for his Church that he might sanctifie it, and present it a glorious Church, without spot or wrinkle*, &c. *Ephes.* 5. 25, 26. And without controversie, Sanctification is as honourable and glorious Attainment, as any of the Benefits that accrue to the Saints by the death of Christ; for, (in short) there is no seeing the Face of God without it: *without holiness no man shall see the Lord.*

See the *Dutch Annot* on the place.

Heb 12. 14.

11. The excellency of Sanctification consists in this, in that it is a *principle of union* and *communion with God*; None but the sanctified in Christ Jesus can have *fellowship with the Father, and his Son Jesus Christ.* Whilst a person

1 Joh. 1. 3.

is prophane, unsanctified, what communion can be between Light and Darkness, between Christ and Belial? between an holy God, and an impure sinner? God is Light in the abstract, 1 *Joh.* 1. 5. and an impure sinner is darkness in the abstract, *Ephes.* 5. Holinesse is the principle of Union and Communion between God and man; *Ephes.* 2. 13. when we are converted, sanctified, the soul is made *nigh to God*, (who before was afar off) and is now *joined to the Lord in the Spirit.*

It was an old saying, Δὶς καὶ τρὶς πρὸς θύραις.

1 Cor. 6. 17. *He that is joined to the Lord is one Spirit.*

As a man cannot have communion with the Beasts, because they live not the same life, nor the Beasts with the Plants, because they live a contrary life, no more can a natural man have communion with God, because he lives not the same life; but the Saints, through sanctification of the Spirit, live a spiritual life, *the life of God*, and are therefore fitted for Communion with him, and for the communications of his goodnesse to them.

As 'twas said of *Augustus Cæsar*, He turned brick into Marble.

12. Sanctification turns moral Vertues into Graces: Some persons are naturally meek, patient, sober, temperate, *&c.* Some natural persons are morally just and righteous in their dealing and Conversation in the World, honest Dealers, good Pay-masters, make their word their deed. All this a man may be, and do, & yet perish for ever: but when once Wisdome enters into thy heart, whence once Sanctification in the power of it, comes into thy soul, there is a great change wrought. The new soul acts and works in natural and moral Actions, from inward renewed principles. The prin-

principle of Grace (the true *Elixir*) turns moral Vertues into Graces, and dignifies a mans natural Endowments, and moral actions with a tincture of holinesse, which makes a sweet perfume in Gods Nostrils: hee now acts from God, and for God in all he doth; whether he eats, or drinks, or buys, or sels, all is for the glory of God. As carnal hearts are alwayes carnal in spiritual performances, (for the streams never run higher than the Head): so on the contrary, gracious hearts are spiritual in natural and moral actions: The reason is, the *new man* hath a new principle to act from, and a new End to act for, and aim at, but before he was sanctified, he had neither. 1 Cor. 10. 31.

13. Another excellency of Sanctification, is this, That the righteousnesse of Sanctification, next to the righteousnesse of Christ for justification, will be of the greatest worth, and value, support and comfort at death and judgment.

At Death and Judgment, the rich mans Riches, the wise mans wisdome, the ambitious mans honours, the voluptuous mans pleasures, the hypocrites formality, the civil mans civility, and the moral mans morality: These Lying Idols and rotten sticks which unholy persons have made their hope, their stay, and the Rock of their Confidence, shall then all fail them, and sink quite under them: but then shall *the pure in heart see God*, Mat. 5. 8. then shall the Righteous lift up *their heads like Princes*, and *shine as the Sun in* the presence of their Father; a dram of saving Grace will Mat. 13. 43.

be

be then more valuable and more comfortable, than mountains of Gold, than millions of Worlds. This was a River of comfort flowing in upon *Ezekiahs* heart, as he lay upon his sick-bed (for ought he then knew) upon his death-bed, *(viz.)* the review of his sanctified heart & life: *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart, &c.*

Is. 38. 3.

Beloved, There will be a great *Cry at midnight*, the *Bridegroom comes*, go *forth to meet him*, *Matth.* 25. 6. The coming of Christ to Judgment will be very sudden, and very terrible to secure sinners: if you, with the foolish Virgins, have only oyl in your Lamps, a blaze of profession without: and not with the wise, oyl in your Vessels, the true stock, and treasure of grace in your hearts, you will cry most dolefully, and shriek most dreadfully at that day; but Christ will not hear you, hee will take no notice of you; The King of glory will enter his Presence-chamber with all his Saints: and shut the door against you, *ver.* 10. *And the door was shut*, then knock never so hard, cry never so loud, the door is shut, there's no hope of entrance, the Lord will Answer, *I know you not*, vers. 12. Then your sop will be sorrow; weeping and wailing, and gnashing of teeth, for madnesse and anguish will be your portion; no grace, no glory. Wherefore Sirs, for the Lords sake, and for your own souls-sake, look about you, *the coming of the Lord draweth nigh*; If ever ye hope in earnest to be saved, be sure you are truly and throughly sanctified, for there is no hope of salvation

Mat. 25. 12. Mat. 7. 22. 23. Read those words, and Tremble.

Grace is the Bridegrooms favour, by which they are admitted into his Chamber of Glory.

with-

without Sanctification of the Spirit, and belief of the Truth, 2 Thes. 2. 13, 14.

14. And lastly, To name no more: Sanctification is the early dawning of Salvation, the very beginning of Heaven. In that golden *Chain*, *Rom.* 8. 30. there is mention made of *Calling*, *Justification*, and of *Glorification*, but nothing of Sanctification, to note, that sanctification is Heaven begun already: it is not only the way to Heaven, but 'tis Heaven it self, the more holy thou art, the more thou dost live the life of God; and the more thou dost anticipate the life of Heaven, that Glorious life, which the *Angels* of God, and the blessed *spirits of just men made perfect*, live there. Heb. 12. 22, 23.

Thus through the assistance of God, wee have hinted something of the transcendent excellency of Sanctification, which we have in, by, and from our Lord Jesus, *who is made of God*, (or given of the Father to be) *our Sanctification*.

Holinesse is the Name of God, the Seed of God, the Will and Word of God; it is the Work of God. 'tis the very Image of God, it is the Life of God, 'tis the Nature of God, 'tis the Glory of God.

Again, Sanctification renders one man far more excellent than another: 'tis one grand Attainment of the death of Christ, 'tis the principal of Union and Communion with God. Sanctification turns moral Vertues into Graces: 'Tis the second best Cordial of Comfort at Death and Judgment. Lastly, 'tis the dawning of Salvation, the *Aurora of Glory*.

That

THat Christ is given of the Father to be *our Sanctification*, we have proved: how Christ may be said to be *our Sanctification* we have shewed: what are the several Causes concurring to our *Sanctification*, we have explained: The definition of *Sanctification* wee have given: Something of its glory and excellency we shadowed forth in the last Discourse: and now are arrived at the last Stage, the last General, in the doctrinal part propounded, (viz.) what are the sweet streams that issue from this Fountain? What are the precious Fruits that grow upon this Tree of Sanctification. You may also call them the inseparable Concomitants, and Adjuncts of Sanctification (if you please.)

They may also serve for Tryals of your estate.

1. If you have received the spirit of Sanctification, ye have also received the spirit of Supplication, *Zech.* 12. 10. The Spirit is entitled both the *spirit of Grace*, and *the spirit of Supplication*, where he is the former, there he is the other also; where he dwels as the *spirit of holiness*, there he dwels as the *spirit of prayer*. Every sanctified heart is an *Harp* or *Cymbal*, to sound forth Gods *praises: an habitation of God through the Spirit*, Ephes. 2. *ult.* and *the Temple of the Holy Ghost*. The *Temple* of old was an holy place, a place of relative and Typical holiness, and *an house of Prayer*. Every gracious

cious heart (like Gods Altar) offers up to God the sweet sacrifice and incense of praises and Prayers. Every new-born Babe, (for the most part) comes into the world crying. I am sure every spiritual *new-born Babe cryes Abba Father*, Rom.8.15. Gal.4.6. And because *ye are sons*, God hath sent the spirit of his Son into your hearts, *crying Abba Father*.

The word *Abba*, signifieth *Father*, in the *Syriack* tongue, which the Apostle here retaineth, which also young Children retein almost in all Languages. *Annotat.*

Now, if ye are Prayer-less persons, ye are graceless persons: persons without Prayer, are persons without Holiness: or though ye pray, yet if ye pray not in the Spirit, (according to the caution) *Ephes.6.18.* (*i. e.*) in Faith, in fervency, with the vigor and intension of the Spirit, or *inner-man*, if it be not * an inwrought prayer (as the phrase is) if yee wrestle not with God in the strength of God, (as *Jacob* did) if ye have no holy boldness, or Confidence at Gods Throne; if ye never feel the sweet melting, quickening, warming, moving, breathings of the Spirit in your souls; In a word, if ye find no growing conformity in your hearts to the *divine Nature* by Duty, no sweet sanctifying, refreshing communion with God in Duty: 'tis an evident sign to me, the Spirit of holiness dwels not in yee; and consequently, *if ye have not the spirit of Christ, ye are none of his*, Rom.8.9. But as for such as pray in the Spirit, as make conscience of this Duty, and of the spiritual performance of it, and find the rellish of God, and Heaven in

'Twas the saying of an old Disciple, *A man of much prayer, is a man of much Grace.*

* Jam.5. 16. *Πολυ ἰσχυει δεησις δικαιου ἐνεργουμενη.*

If ye have not Communion ravishing, have yee Communion sanctifying?

in private prayer, 'tis one happy sign and symptome of their translation from death to life, from a state of Nature to a state of Grace.

There are diversities of Gifts, but the same Spirit. 1 Cor. 12. 4.

Secondly, If the Spirit of Sanctification dwels in thee, the same Spirit, as a Spirit of Illumination dwels in thee. If Jesus Christ be thy *sanctification*, he is thy *wisdome* also; as thy *holiness* to sanctifie thee, so thy *wisdome* to instruct thee. It is the godly or holy man that feels the vertue and influence of that blessed Promise, *I will instruct thee, and teach thee in the way that thou shouldst go, I will guide thee by mine eye*, Psalm. 32. 6, 8. *verses* compared together.

* *Non acumine proprii sensus rectè sapere hominem sed illuminatione Spiritus.* Buling. in loc.

That Text is famous for this purpose,* 1 *Joh.* 2. 20. *Ye have received an Unction from the Holy One and ye know all things.*

What Unction is? *per unctionem, Gratiam Sp. S. intelligit.* Beza in loc.

By this *Unction* (or *annointing*) is meant, the gracious operation of the holy Spirit, whereby they that are regenerate or sanctified, are also enlightened with the saving Knowledge of Christ. This is compared to the pouring out of *costly Ointment*, *Psalm* 45. 8. and 133. 2.

2 Cor. 1. 21. Rev. 3. 18.

Unction properly signifies the *separation* and *consecration* of a person to the Lord, together with the gifts of Wisdome, Knowledge, Faith, Love, &c. Wherefore it must follow, that a person annointed, consecrated unto God, is also illuminated by God, if his person be sanctified, his eyes are opened, annointed with Eye-salve; if annointed with Grace, then instructed in Knowledge; if a Vessel full of *Grace*, then a Vessel full of *oyl*: a *burning lamp*, and

and *shining light*; For in *Unction*, sanctification and illumination are both together inseparably and indivisibly, as light and heat in the Sun-beams. The holy *oyl of Grace* casts a sweet perfume, and splendid light in the hearts and lives of the *annointed*. By vertue of this *Unction*, Darkness is now in a great measure scattered, and the man is made *light in the Lord*, Ephes. 5. 8. An enlightned soul admires, how fooliſh he was, and ignorant, even *brutiſh* in *his knowledge* before Converſion, he neither knew God, nor himſelf, he neither knew his preſent danger, nor his future miſery. he neither ſaw ſin as a vicious, or as a Penal evil, neither the evil in it, nor the evil after it; but went on like a Fool to the ſtocks, like an Oxe to the ſlaughter, and ran like a mad man toward the Gulf of Ruine. Before ſanct fication, he neither ſaw his *want* of Chriſt, nor knew the *worth* of Chriſt. The glory of Chriſts Perſon, the beauty of his wayes, the merits of his Blood, the benefits of his Offices, the comforts of his Spirit, the ſweetneſs of his Fellowſhip, the ſavour of his Ointments; the bleſſings of his Kingdome? All theſe (before Converſion) were hid from his eyes, *for the God of this world had blinded him*, 2 *Cor.* 4. 4. Beſides the natural Veil of darkneſs he brought into the world with him; he is blinded by another, (*viz.*) a diabolical: but in and by Converſion, comes in illumination, in *turning* from Satan to *God*, his *eyes are opened*, and his underſtanding turns *from darkneſſe to light*, Acts 26. 18. Now the eyes of

of his understanding being enlightned by the *Spirit of Wisdome and Revelation*, Ephes. 1. 17, 18. He comes to know, what *is the hope of his Calling, and the riches of the glory of his Inheritance in the Saints.* Every word is a word of weight: he hath now a *visive* faculty, an *understanding given him* to know things that are excellent: he hath now a new spiritual, clear affectionate knowledge of, and a more distinct piercing knowledge in the Mysteries of the Gospel, than ever he had before. An *enlightned* head, and a *sanctified* heart go both together. This is the second effect, or rather sweet Concomitant of *Sanctification*; (viz.) *Illumination.*

1 John 5. 20. Phil. 1. 9, 10.

3. The third Effect, or rather Concomitant, or Adjunct of our Sanctification is *Faith*; hee that hath the spirit of Holiness, hath also the spirit of Faith: 2 *Cor.* 4. 13. *wee having the same spirit of Faith*; the spirit of Sanctification is also the Author of Faith, for Faith is formally a special part of Sanctification, 1 *Joh.* 5. 1. *Whosoever believeth that Jesus is the Christ, is born of God*; that is, our faith in Christ, is a certain sign and evidence of our Regeneration. *He that believeth that Jesus is the Christ*, i.e. the promised *Messiah, is born of God.* The learned upon the place observe, that there was a great Controversie in the Apostle *Johns* days, whether Jesus the Son of *Mary*, was the Christ the promised Messiah, or not? And the blasphemous and blinded *Jewes* counted it the worst of Heresies, to confess Jesus the Son of *Mary* to be Christ.

τὸ αὐτὸ Πνεῦμα τῆς πίστεως, id est. eandem fidem ex eiusdem spiritus afflatu & dono. Beza.

Blasphemia, & pessima Hæresis erat apud Judæos Confiteri Iesum Mariæ filium esse Christum.

The

The *Jews* were many wayes offended in him, offended in the vileness of his Appearance, in the humility of his Conversation, in the ignobleness of his Parentage, in the sharpness and Authority of his Doctrine, in the knowledge of his Countrey, (as I might demonstrate easily); *when Christ shall come* (say they) *we know not whence hee is, but we know, whence this man is, i. e.* of what Parentage, and of what Countrey, *John* 7. 27. The Scriptures had fore-told, that the promised Messiah, when he came should redeem *Israel*, restore all things, pardon sins, seek and save that which was lost, proclaim liberty to the Captives, Comfort those that mourn, bind up the broken-hearted, bring in everlasting Righteousness, *and save his people with an everlasting salvation.* But the obstinate and heretical *Jewes* would not grant all this to the son of *Mary*; They denyed Christ to be the true Messiah; They Traduced the Son of God, and blasphemously in thought and word reputed him an Impostor. Therefore 'tis said, 1 *John* 11. 12, 13. *verses*: *He came to his own, and his own received him not*; Hee came to his own creature man, and generally the generation of mankind did not receive him, but refuse him, so some expound it: but others, as *Calvin* give a better sense: Thus, *he came to his own*, (i. e.) to his own Country men the *Jewes* (of whom *according to the flesh he came, who is over all, God blessed for ever*) *but they received him not*, (i. e.) * as their King and Saviour, *but to as many as received him, to them gave he power* ἐξουσίαν, not only

* Rom. 9. 5. Sed rectius sentiunt, qui referunt ad solos Judæos, Calvin. 1 Joh. 11.

only power, but also dignity, priviledge to *become the sons of God, even to as many as believed in his Name*; and who are these that thus believe in Christ, and receive him into their hearts? Why, such as are not born of blood, of an high and noble Parentage, which the *Jews* gloried in, being descended from *Abraham, nor of the flesh, nor of the will of man*; not by any principle of corrupted nature, not by the meer power of our own will, but by the will and grace, or gracious will of God, we are born again, or sanctified. Now who are they, that are born of the will of God? Why, they that believe in Christ, and receive him by Faith into their hearts, as God hath promised, and propounded him in the Gospel, as *Prophet*, *Priest* and *King*, in all his Offices; or as the Text hath it, as *wisdome*, *righteousness*, *sanctification* and *redemption*.

Jam 1.18. Ephes.2.4.

Secundum diversos respectus fides regenerationis nostræ pars est: ex regeneratione tanquam ex fonte manat fides. Calv.

Through Faith the soul doth receive in, and conceive with the incorruptible seed of the Word of God, whereby *Christ is formed*, the *new creature* is produced, the soul is regenerate, or born again into a new and divine life: wherefore, if you are born again, or sanctified (which is the same) you have faith in Christ crucified at *Jerusalem*.

1. You do believe *that Jesus is the Christ.*
2. You do believe on *Jesus Christ.*

1. You do believe that Jesus is the Christ, that Jesus is the Saviour, that there is no salvation *by any other*, Acts 4.12. That he was *anointed* by the Father, as *Prophet*, *Priest* and *King*, *Isa.* 61.1. *for the perfecting of your salvation, for the*

the obtaining of eternal Redemption for you, Heb. 9 12. *Luther* hath a notable speech upon *Psal.* 130. *Often and willingly* (saith he) *do I inculcate this, that you should shut your eyes and your ears, and say, you know no God out of Christ, none but he that was in the lap of Mary, and sucked her breasts*: He means none out of him. It is not a mystical Christ within you, but the *man Christ Jesus* without you, who was conceived by the Holy Ghost, born of the Virgin *Mary*, crucified at *Jerusalem*, rose again, and ascended up into Glory, that you must believe in for the remission of all your sins, for the justification of your persons, and for your eternal life. Wee finde it recorded in Scripture, and in History, that this was the *Grand Test* of a Believer in the Primitive times. Dost thou believe that Jesus is the Christ, or that Jesus Christ is the son of God? because in those dayes it was little less than Death among the *Jews*, thus to own and confesse Christ.

Ego sæpe & libenter hoc inculco, ut extra Christum, oculos & aures claudatis, & dicatis, nullum vos scire Deum, nisi qui fuit in Gremio Mariæ, & suxit ubera ejus. Luther. *Credere quod sit Christus, est ab eo sperare quæcunq; de Messia promissa sunt.* Calv. Comment. in 1 John 5. 1.

2. If you are born again or sanctified: you do believe on Jesus, you believe on the *Name of the Son of God*. This is Gods great Commandment, and our great Duty, 1 *John* 3 23. As God doth offer and propound him in the Gospel, so accordingly ye do receive him into your hearts, with all his Offices, with all his Graces, with all his inconveniencies. You look upon Gods Terms as holy, equitable, and most advantagious to you; Ye trust to Christ, and rely on him alone for *wisdome, righteousnesse, sanctification,*

and *redemption*. God tenders his Son in the Gospel as *the desire of all Nations*, as the chiefest, or *Standard-bearer* among Ten thousand, as the most mighty, merciful, and every way glorious and compleat Saviour: God hath made him your All in All, He *is of God made unto us wisdome, righteousnesse*, &c. Now God requires you should honour the Son, as he hath honoured him, for in honouring the Son, you honour the Father, (and that in the highest manner); God expects you should receive him as he hath offered him; Oh then give glory to him, by receiving him, * by accepting of him for your Lord and Saviour. Embrace your blessed Saviour in the armes of Faith, vail your souls to him, close with him, cling, and cleave to him, glory and rejoice in him, draw down vertue daily from him, lay all your wants upon him, the oftner you come to him, the more welcome, and the fuller and richer you shal go from him; As God hath made him your *All in All*, so believe in him, and make use of him as your *All in All*.

Hag. 2. 7. Cant. 5. 10. Isa. 63. 1. Heb 7. 25. Heb. 2. 17. Heb. 5. 2.

* Justifying faith is defined (in short) to bee a Cordial, accepting of Christ as Lord & Saviour, in all his Offices, *&c.* So Dr. *Preston*, Mr. *Wil. Strong*, Mr. *Baxter*, &c.

Joh. 1. 16.

Now is this *precious faith*, this *faith unfeigned*, this *faith of Gods Elect* wrought in your souls, yea, or nor. Know assuredly, if you are sanctified in Christ Jesus, if you are *Gods workmanship, created in Christ Jesus*, &c. *Ephes.* 2. 10. This precious grace is wrought in you, called καὶ' ἐξοχὴν *the work of God* * *John. 6. 29. This is the work of God, that you believe in him whom he hath sent.* Where this precious Faith is, 'tis alwayes found with these preci-

* τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ.

ous principal properties, or vital operations: 1. It Animates, 2. It Purifies, 3. It Fructifies, 4. It Pacifies, 5. It Operates, 6. Amplifies, 7. It Corroborates, 8. It Exhilarates.

1. Faith Animates, enlivens and quickens the soul of man, it is such a principle of spiritual Life, that a Believer doth not so much live, as Christ by faith lives in him. The spirit of Faith I am certain, if not faith it self (which of all graces leads the *Chorum*) is the *forma informans*, whereby a man before both legally and morally dead, is now enlivened, and *lives to God, Gal.* 2. 20. *Hab.* 2. 4. *Rom.* 1. 17. *Heb.* 10. 38. Our whole life here is a life of Faith, our life hereafter is a life of Vision or Sight; here we *walk by faith, and not by sight*, 2 Cor. 5. 7. How sweet and heavenly is that Life which is derived from, and maintained by the life of Christ himself.

2. Faith purifies, where there is life there is motion; where faith is, there is purification. A Believer having a vital principle, like a living Fountain labours to work out the mud of sin, to cleanse and purge it self from inward filthinesse, so as not to approve it, allow it, or mingle with it, *Acts* 15. 9. *having purified their hearts by faith*; as sickneſſe is poyson to the blood and spirits, so is sin to the soul; now as all the spirits in their natural motions tend to self-preservation, so the spirit of faith or the spirit by faith musters together, and stirs up all the powers of the Inner-man for self-purification, without purification there can be no preservation, and Faith is the principal grace that purifies,

3. Faith fructifies, a living faith is a working, a fructifying or a fruit-bearing faith, as the Apostle *James* demonstrates, *James* 2. 14, to the end. They that are *purified* by faith in the blood of Christ, *are zealous of good works: Tit.* 2. 14. How many Believers at large are there, that look green and fair, and make a brave flourish afar off, but come near them, and well observe them, view their hearts and their lives, or their hearts by their lives, and works, and you shall finde them like the *barren Fig-tree* which Jesus saw, full of leaves, but without fruit to relieve him in his hunger; the Curse of barrenness will strike to the hearts of such Professors, as it did to the heart of that Fig-tree. By Faith we have Union with Christ the fountain of Life, the *fountain of living waters*, the *True Vine*, and *Tree of Life*, that grows in the midst of the *Paradise of God*. All these Metaphors bespeak abundant fruitfulness, and that of the choicest fruit. The grapes of *Canaan*, the graces of the Spirit, the works of Righteousness, and Acts of charity and mercy to the praise and glory of God by Jesus Christ. In a word, have you faith in Christ Jesus, and hope in Heaven, why then yee bring forth fruit, as they do all the world over, that have recieved the grace of God in truth. Consider well, 1 *Col.*4.5,6.

Psal.36.9. Jer.2.13. Joh.15.1. Rev.22.2.

4. Faith pacifies, as well as fructifies: as it fructifies a barren Desart, and makes the wilderness and solitary place to *blossom as the Rose*, as *Lebanon*, *Sharon* and *Carmel*; so it pacifies a troubled Conscience, it stils the rage and sur-

Isa.35.1,2

ges

ges of this Sea. As once Christ said to the Winds and Waves, so faith in the name and power of Christ speaks to the perplexed soul, *peace, and bee still, and there is a great calm.* Christians would live more the life of peace, if they lived more the life of Faith, the more of faith, the less of servile fear, *being justified by faith we have peace with God,* &c. *Rom.* 5. 1. *Phil.*4. 7. *And this peace of God passeth all understanding.* When the Clouds of Temptation, and the winds and waves of passion are up, a few thoughts of Faith will quiet all, as a worthy Man observes. *There is no peace, saith my God, to the wicked, Isa.*57. 21. but a true Believer hath peace with God through Jesus Christ *the Prince of peace,* he hath peace in Heaven, and peace on Earth, peace with God, and peace with his own conscience, *for the Kingdome of God is righteousness, peace and joy in the Holy Ghost, Rom.* 14. 17.

Dr. *Tho. Goodwin,* in his *Vanity of Thoughts.*

5. Faith operates, it acts and *works by love, Gal.*5.6. for, *in Jesus Christ, neither Circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.* Faith worketh love, wee love God, when by faith wee apprehend that God loveth us first, 1 *John* 4.19. we love him, because hee first loved us, and as faith works love, so it works by love; Faith is the great Wheel, the principal Grace, that animates, actuates, moves influences, love, patience, zeal, and every other grace, that sets all other wheels a going, that quickens and strengthens all other graces in their proper respective motions and operations.

Magna amoris amor.

The words of Dr. *Bates*, in his Sermon upon *Heb.* 11. 6.

'In the 11 *Chapter* to the *Hebrews*, Faith is 'represented as the *principle* of Obedience; 'conveying *vigor* and *strength* to other graces, 'whereby they become *operative* to several 'ends and Objects; Hence those Acts which 'immediately spring from other graces as their 'proper stock, are attributed to Faith, that be-'ing the principle of their heavenly working, 'in this respect; as the success of an Army re-'dounds to the Generals Honor, to the victory 'which is effected by other Christian qualities, 'is here ascribed to Faith, which *animates them*, 'and leads them forth as their chief Captain.

6. Faith Amplifies, dilates, enlargeth the heart *to run the wayes of Gods Commandments*, 1 *John* 5. 1. and 3. *verses* compared together, *whosoever believeth that Jesus is the Christ is born of God*, &c. *vers.* 1. *For this is the love of God, that we keep his Commandments*, &c. *verse* 3. Faith is the ground of Love, and Love the Author of Obedience; holy obedience is the daughter of a lively Faith: when and where Christ dwels in *the heart by faith*, that *soul* being *rooted and grounded in love, comprehends with all Saints*, (*secundum quid*) *what is the breadth, and length, and depth, and heighth of the love of Christ*, Ephes. 3. 17, 18, 19. Which love like a fire in his bones, like a flame in his bowels, enflames his soul with love to God and Christ, opens, and enlargeth his heart to duties of obedience, to serve the Lord with a most free and Princely spirit. The soul of an affectionate Believer, runs swiftly, chearfully, nobly in the wayes of God, like the Chariots

of

of *Aminnadib*, *Cant.*6.12. Faith thus argues, Hath God loved me in his Son from everlasting? and will hee love me to everlasting? Hath God in Christ forgiven such a wretch as I, all mine iniquities? redeemed my life from destruction, and crowned me (even me) with loving-kindness and tender mercies? yea, with all spiritual blessings *in heavenly places in Christ Jesus?* Then what shall I render to the Lord for all his benefits? Nothing I can do, nothing I can suffer too much for him; I am, and will be his for ever, at his Command, and for his service. Thus the faith of a sanctified Person reasons.

Amminadib, i.e. my voluntary, free, bounteous, or noble people. *Ainsworth* in Cant.6.12. Psal. 103.3, 4. Ephe.1.3.

7. Faith Corroborates, it strengthens the weak, it revives the faint, it supports the desponding and sinking spirit. The Psalmist in great tryals and troubles had great experience of the supports of faith, *Psalm* 27.13. *I had fainted unless I had believed, to see the goodness of the Lord in the land of the Living.* Love keeps you from dissembling, Hope keeps you from desponding, Patience keeps you from tyring, but 'tis Faith that keeps you from fainting. When a * great multitude from beyond the Sea, on this side *Syria* came up against *Judah*, and the people were in sore distress; *Jehosaphat* their good King encouraged the people, saying, *believe in the Lord your God, so shall ye be established, believe his Prophets, so shall ye prosper*, 2 *Chron.* 20. 20. Faith in God is the souls establishment; *wherefore, a Believer shall not be afraid of evil tydings, his heart is fixed, trusting in the Lord: his heart is established*, he shall

* 2 Chron. 20. Psal. 57.7. *My heart is fixed*, in some translations, 'tis *fusfultum est cor meum*, my heart is underpropt.

shall not be *affraid, until he see his desire upon his enemies*: Thus the Psalmist sweetly sings, *Psalm* 112. 7, 8. The fixation of the soul by faith on God, on Christ, on his Attributes, on his Promises yields the surest strength, the speediest and sweetest relief and succour in the Crisis of any Exigence. When *David* for fear of *Saul* was got into a Wood, *Jonathan* leaves his Father, and privately came to *David into the Wood*, and *strengthened his hand in God*. So, when a Believer is in a wood of fears and dangers, he strengthens his hand, the hand of his faith in God; and the more his faith is up, the more his fears are down. Divines use to compare the base fears of men, and the embondaging fears of Death, to the *Lead* that weighs the Net under water; and faith to the *Cork* that keeps up the Net from sinking. Hope, the eldest daughter of Faith, is an Anchor, sure and stedfast, *Heb.* 6. 19. but Faith is the Rock, which this Anchor rests on, according to the Proverb: *were it not for Hope, heart would break*; and the Scripture tels us, *Rom.* 8. 24. *We are saved by hope*: but Hope receives all its subsistence & strength from Faith. *Faith is the substance of things hoped for, the evidence of things not seen*, Heb. 11. 1.

1 Sam. 23. 16.

Faith is both ὑπόστασις substantia, & ἔλεγχος, argumentum. Heb. 11. 1.

8. Faith exhilarates, comforts, cheers the soul, fils it with joy and peace in *believing*, *Rom.* 15. 13. *The God of hope fils the soul with joy and peace in believing*. Faith is as a twinkling star in a dark Night, as a shining Sun in a cloudy Day, as Rivers of water in a dry place, as the shadow of a great Rock in a wea-

ry

ry Land. The Apostle *Peter* elegantly expresseth the soul-exulting operation of saving faith, 1 *Pet.* 1.8. *Whom* (that is Christ) *having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.* Faith opens a crevis of light, and springs a Mine of * exulting joy in the most insulting danger. When once a Believer is justified by faith, and hath peace with God, hee then rejoiceth in the most glorious Hope, (*viz.*) in the hope of the glory of God, and not only so, but he glories also in tribulations, hee glories in them, and he glories over them, because *the love of God is shed abroad* ἐκκέχυται, *effusa est, is poured forth into his heart by the Holy Ghost, Rom.* 5. 1, 2, and 5. *verses.* by faith in Christ, and by communion with Christ in his Conquests, hee knows he shal be more than a Conqueror over all his Enemies, *Rom.* 8. 37. * 'tis not only said *Conquerours, but more than Conquerors,* as *Cyprian* and *Beza*, on the place.

* ἀγαλλιᾶσθαι χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ. *Exultatis gaudio inenarrabili & glorioso.* Beza.

* *Neque enim simpliciter dixit* νικῶμεν, *sed* ὑπερνικῶμεν: *id est, ut vertit* Cyprianus *supervincimus. Amplius quam victores sumus.* Beza. *Epist.* 26.

Thus I have endeavoured to present you with some of the precious properties and vital operations of precious Faith, which every one that is born of God, (or sanctified) doth enjoy to his inestimable benefit. Faith is an inseparable Concomitant with, and an infallible evidence of our Sanctification; *for whosoever believeth that Jesus is the Christ, is born of God,* 1 *John* 5. 1. This is the third Adjunct, and evidence of our Regeneration, 4th.

4th. Effect and evidence of our ſanctification, is love to God and to the Brethren. As Chriſt dwels in *the heart by faith*, *Epheſ.* 3.17. ſo the ſoul ſweetly repoſeth it ſelf in the boſome of God *by love*, 1 *John* 4 7,8. *Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is Love.* You ſee love to God, and to the Brethren is both a ſure ſign, and a genuine effect of Regeneration (which is ſynomminous with Sanctification.) This grace of Love is the very ſoul of all Religion, the very life of the new Creature, the cloſure of the ſoul with God in the ſweeteſt manner; he that hath moſt of this grace hath moſt of all graces. This is one of the precious things promiſed in the new Covenant, *Deut.* 30. 6. (*viz.*) *An heart to love the Lord; the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God, with all thy heart and with all thy ſoul.* This is made a ſpecial effect and evidence of thy ſpiritual Circumciſion, or Sanctification; In Sanctification, as the underſtanding is enlightned to know God, ſo the will and affections are renewed, changed, rightly ordered, and enclined to *love* God as his *chiefeſt good*, and as his *utmoſt End*: Corn, and Wine, and Oyl, and all the world is then counted nothing to the *light of Gods countenance*. All other *Beloveds* are no body to Jeſus Chriſt, the *chiefeſt of ten thouſands.*

Pſalm 4. 6, 7. Cant. 5. 10.

A ſanctified ſoul exactly viewing, and well weighing the glittering pomp and ſplendor of this

this world, all natural and moral excellencies on the one hand, and Jesus Christ on the other, cryes out with the Martyr *Lambert*, *None but Christ*, *none but Christ*; Counts all things σκύβαλα dogs-meat, garbage, to the *excellency of the Knowledge of Jesus Christ*, *Phil.* 3. 8. Foxes *Acts and Monuments.* Διὰ τὸ ὑπερέχον τὴν γνῶσιν Χριστοῦ Iesu propter eminentiam cognitionis Christi Iesu. Mont.

A Christian loves himself, his Relations and worldly comforts with a common love, but God and Jesus Christ with a special love. He loves his temporal Enjoiments secondarily and subordinately, but he loves God and Christ primarily, intensively and superlatively; yea, so highly intensive is his love to God his Father, to Christ his Saviour, to the holy Spirit his souls Comforter, to Heaven and heavenly things, his only Treasure; that his love to other things (comparatively) may be called an Hatred, (*i. e.*) a much inferiour, a far more remiss love. See *Luke* 14. 26. more distinctly.

First, A sanctified heart loves God with a *love of desire*; The strength of the heart goeth out in love, this is called the *breathing*, *thirsting*, and *panting of the heart after God*, *Psalm* 42. 1, 2. The soul that loves God above all things, desires God above all things, both *intensivè* with the greatest vigor, and *Adequatè* as its Adequate and compleat Object: *Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee.* *Amore desiderii*

2. A sanctified heart loves God with a *love of Union*, as the heart of *Shechem* clave to *Dinah*, *Gen.* 34. 3. So an holy soul cleaves unto God in Christ. *Barnabas* exhort- *Amore unionis*,

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ed the Disciples, that *with purpose of heart they would cleave to the Lord*, *Acts* 11. 23. As the soul of *Jonathan* was knit with the soul of *David*, 1 *Sam.* 1, 18. So this Love, is as it were a knitting of the soul with God: Faith makes a *mystical* union of Persons, Love makes a *moral* union of affections. This is the very essence of Gospel-love; God bestows himself on us, and we freely surrender our selves to God.

Amor naturæ, sibi donum amantis in amatum.

Thirdly, A sanctified heart loves God with a love of good will, or *Benevolense*; we wish, and will, give and ascribe all honour and praise, all glory and dominion unto him. This is the genuine product of his love in Christ to us, as *Revel.* 1. 5, 6. *Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.* *Lord!* saith an holy soul, *let all thine be mine, and let all mine be thine; and let thine be for thy glory; let every person and creature and thing in Heaven above, and in earth beneath be a shrill Trumpet, a loud Cymbal to sound forth thy praises.*

Amore Benevolentiæ.

Cant 1.16

Fourthly, A sanctified heart loves God with a love of Complacence and Rest. Where we love, the eye of the soul (the mind) is fixed with a delightful stay, *ibi amor, ibi oculus*, the Object dwels in the eye: we are still looking where we love: *When I awake* (saith the Psalmist) *I am still with thee*, in my contemplations and affections; *My meditation of him shall be sweet: I will be glad in the Lord*, *Psalm* 104.

Amore complacentiæ, & acquiescentiæ.

Anima plus est ubi amat, quàm ubi animat.

34. Love goeth forth upon the feet of Desire, and rests in the bosome of Delight. There is an holy acquiescence of the heart in God: God saith of his Saints, *This is my Rest for ever, here will I dwell*; the Saint saith of God, *Return to thy rest, O my soul*; A Saint makes God the *most High his Habitation*, and a Saints heart is the *Habitation of God through the Spirit*. Here lyes the sweetness of holiness, the marrow and fatness of Religion. This World would be a Dungeon, and Heaven it self a melancholly shade, without the love of God; 'tis this, that makes Heaven and Earth sweet unto the sanctified, Heaven would be no Heaven, God could not be the *joy*, if he were not the *love* of Saints, but there both love and joy shall be full. But whilst the Saints are solacing themselves with Heaven, and delighting themselves in God, other men are following after other Lovers. The covetous man makes *Mammon* his God, the voluptuous man makes Pleasure his God, the Ambitious man makes Honour his God, the Formalist and Hypocrite makes Common grace, self-righteousness, a bare profession, or the meer externals of Devotion, his God, and Saviour; because every one of these make some of these their only Treasure and Happiness: They dote upon them, addict themselves to them, trust to them and in them, and love them more than God. But a Saint that knows God, makes *Jehovah* his God, he hath but one, the living and true God, to honour, love, and serve, who is the *fountain of his life*, and blessedness,

Psal. 132. 14. Psal. 116. 7. Psal. 91. 9. Ephes. 3. ult. Psal. 16. ult. Psal. 36. 9. Psal. 87. 7. Col. 3. 3.

ſedneſs, in *whom all his ſprings are*, in whom with Jeſus Chriſt all his Comforts *live*; and from whom by Jeſus Chriſt all his felicity is conveyed, to make him happy in both worlds. The *new creature* hath a *new heart*, according to that full and free Promiſe, *Ezek.* 36. 26. *A new heart will I give you, and a new ſpirit will I put within you*: which *new heart* I take to bee the *Genus* of all the following graces. And where there is this new heart, there will bee new Affections, new longings, and earneſt breathings of ſoul after God, Chriſt, Heaven, and Immortality, *for behold*, ſaith Chriſt, *I make all things new*, Rev. 21. 5.

Love of the Brethren, an evidence of Regeneration.

Secondly, As a ſanctified perſon loves his God, ſo alſo he loves his Brother; this is made one great evidence of our happy and new Tranſlation, 1 *John* 3. 14. *We know that we have paſſed from death to life, becauſe we love the Brethren: he that loveth not his Brother, abideth in death.* Many a be-nighted ſoul (I have read and heard) upon the plank of this evidence, have been kept from ſinking down into the Whirl-pool of deſpair; it hath been a refreſhing Cordial to many a doubting Chriſtian upon their Death-beds: 1 *Joh.* 4. 7. *Every one that loveth is born of God, and knoweth God*; and in *v.* 20. the Apoſtle draws down a negative inference from the Premiſes: *If a man ſay, I love God, and hateth his brother, he is a lyar; for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?* That interrogation is a plain Negation: if the amiable and viſible Workmanſhip of God be not loved;

Qui diligit fratrem magis novit dilectionem, quâ diligit, quam fratrem quem diligit. Aug. de Trinit.

ved, 'tis impossible the invisible Author of that workmanship should.

Query, Who are the Brethren intended in this Epistle?

Answ. 1. There are Brethren by Nation, *Acts* 7. 23. 25. *Rom.* 9 3.

2. Brethren by Nature descended of the same Parents, *Matth.* 1. 2.

3. Brethren by Office, 2 *Pet.* 3. 15. 2 *Cor.* 1. 1, *&c.*

4. Brethren by Grace and super-natural Relation, and so understand the Term here.

Query, How shall we know whether we truly love the Brethren, which is so great a sign of our new birth?

Answ. I answer Affirmatively:

1. When we love them as such. The Brethren for their spiritual brotherhood, Christians for their Christianity, the Saints for their Sanctification, 1 *John* 5. 1. *He that loveth him that begat, loveth him also that is begotten of him*; he that loves the Father, loves the Image of the Father in the Childe; Hee that loves the Person, loves the picture for the Persons sake. Grace must be the principal Load-stone of our affection: not Beauty, birth, sweetness of disposition, Breeding, Learning, Wealth, Honour, or any outward, or carnal accomplishments whatsoever.

Secondly, When we love and delight in them above all other people: *Psalm* 16. 2, 3. *David* a King, cals them *the Excellent, in whom was all his delight*; and Christ prefers his spiritual before his own natural Relations, *Mat.* 12. 47, 48, 49, 50.

3. When wee love those of the Brotherhood most, that are most gracious, if grace allures Love, (*Cæteris paribus*) the more of the former, the more of the latter. Christ loved all his Disciples, *John* 13. 1. but *John* eminently gracious, was eminently beloved: wherefore called *the beloved Disciple*, John 21. 20.

Noscitur ex Comite, qui non dignoscitur ex se.

4. When we singularly and peculiarly love their society above all other; *I am* (said *David*) *a Companion to all them that fear thee.* The sanctified can have no intimate contenting fellowship with the unholy; *Psalm* 26. 4, 5. *I have not sate with vain persons,&c. I have hated the Congregation of evil doers, , and will not sit with the wicked.* Again, *Psalm* 15. 4. *In whose eyes a vile person is contemned; but he honoureth them that fear the Lord.* This is one Character of an Inhabitant in Gods holy Hill.

Significat in eo nobari nostram charitatem, si amorem nostri in fratres transferimus, ita ut sui quisq; quodammodo oblitus, alii consulat. Calv. in loc.

5. When we are willing in some cases to lay *down our lives for the Brethren*: A Christian is bound not only to lay down his life for Christ, and for his Gospel, when God cals him to it, but also in some special Cases for the Brother-hood, * 1 *John* 3. 16. *Hereby perceive we the love of God, because he laid down his life for us: and wee ought to lay down our lives for the Brethren.* If our love to the Brethren be singular, and to the life, (as Christs was to us) we shal lay down our lives for them; 'tis not a common or cold love of the Brethren that evinceth your Regeneration, every *new born babe* doth (with *John*) desire to decrease, so that Christ Mystical may encrease, that the King-

Kingdome of Christ be enlarged, the generation of the Righteous multiplied, amplified, and preserved, though it be, (that in the promoting of it) he himself, his Honour, his Name, his Life must lie in the dust of Death.

To these things I have spoken more fully from another Subject, I pass on to the fifth particular.

5. A sanctified, or regenerate person *overcomes the world*, 1 John 5. 4. *He that is born of God overcometh the world.* 1. Here we have two Adversaries, the Regenerate, and the World. Secondly, the Victor, 1. The regenerate who are chiefly *defensive*, as the whole Armor of God is chiefly defensive, *Ephes.* 6. 14. to 19. *verses.* 2. The world on the other part, principally *offensive*, John 15. 18, 19, 20.

Now, what is the world? 1. Partly, the men of the world; these *lie in wickedness*, 1 *Joh.* 5. 19. these hate the Saints, because they are not of the world, but chosen out of the world by Christ, *John* 19. 19.

1. By the world understand wicked worldlings with their persecutions of the Saints.

2. Partly, the lusts of the world, in Charms and Allurements, 1 *John* 2. 16. *the lust of the flesh, the lust of the eyes, and the pride of life*, i. e. all the delights, pleasures, and Contentments, which the flesh or body desires. Thus the world with all its oppositions and insinuations, frowns and flatteries sets upon the Saints. So Calv. & Zanch. in loc.

Secondly, The Victor, *he that is born of God overcometh the world*, he carrieth away the Conquest. Whilst the Saints are in the world, they

are in an estate militant, there is carried on a spiritual War between two Antagonists,(*viz.*) the Spirit of Regeneration in the Saints, and the Spirit of the World with all his worldly lusts and allurements: which *Syren* songs do draw in, and drown, which Cups of fornication do choak and poyson millions in the world. Now hee that is born of God by the spirit of faith dwelling in him, both as the *Forma informans*, & *forma Assistens*, is empowred to subdue corruptions within, and to vanquish temptations from without: so that by partaking of the divine Nature, he escapes the pollutions that is in the world through lust, 2 *Pet.* 1.4. as the Apostle speaks. A sanctified man hath in him the spirit of sanctity, and a spirit of magnanimity (indeed his sanctity is his Magnanimity) which makes him so high, that the world cannot master him, and so holy, that the World cannot (in some sence) defile him. Thus in his measure he keeps himself unspotted from the world, *James* 1. *ult.* by the *world* is here meant, *whatsoever resists the Commands of God:* Neither the worlds frowns, nor favours, neither its Comminations, nor its Invitations, neither the fears of the world, nor the flatteries of the world can turn a regenerate person from the faith of Christ, nor from obedience to the Gospel, nor bring him unto their Bow. In the *German* Reformation, when some perswaded *Erasmus* to write to *Luther*, to bring him back to Popery, or else at least wise to write against his Doctrine; *Erasmus* answers, *Luther was too great for him to write to, or against.*

Inimicos dei, jam hoc ipso quod non cessimus, vicimus. Cyprian.

Quicquid mandatis Dei resistit. Polan.

A

A Gracious ſpirit is too great a ſpirit, for the great Ones of the world to force by power, or to bribe by favour, into a baſe compliance with them againſt the honour of their God, and the conſcience of their Duty.

The *Ægyptians* were wont to paint their Judges without hands, and eyes: without hands, they muſt not take bribes: without eyes, in judgment they muſt not be partial. Thus a godly man that hath made God his portion, is hand-leſs and eye-leſs: he is hand-leſs, the world doth not, ſhall not bribe him: he is eye-leſs, he beholds none of the worlds Terrors, ſo as to daunt him.

Thus a ſanctified, or regenerate perſon, in the ſtrength of Chriſt overcomes the world.

6. A regenerate or ſanctified perſon hath the honour of Sonſhip. Sanctification layes the foundation of our Adoption: when we are born again, we are born Gods Children; we bear the Image of Chriſt by grace, as we have have borne the Image of *Adam* by nature, when we are converted, (*ipſo facto*) we are adopted. Regeneration is the root or ſtock from which, and on which, this Peer-leſs, and never-fading flower Adoption grows. When a ſinner becomes a Saint, at that very moment a childe of wrath is made a ſon of God, a member of the firſt is made a member of the ſecond *Adam*; a relative change is contemporary with a real. Behold (ye Saints) this priviledge with admiration; Behold! *What manner of love is this, that we ſhould be called the ſons of God, &c.* 1 Joh. 3. 1.

When Christ had converted the Paralytick, Mat. 9 2. he cals him *Son*; When Christ had converted the Menstruous woman (which appears by her faith in touching him, and drawing in vertue Mark 5. 34. from him) he cals her *daughter, daughter, be of good chear*, &c. The *new creature* hath both the *white stone*, and the *new name*, the white stone of *Absolution*, the new name of *Adoption*. There be some Honours a man can never attain to, unless he be born of Nobles, or descended of the blood of Princes: I cannot teach you to be Princes in this sense, 'tis a rare thing to be born of Princes: but sure I am, unless *ye be born again, not of bloods, or of the will of man, but by the will, and of the Spirit of God*, 1 John 13. 3 John 3. *ye shall not see the Kingdome of God*, much less become the sons of God, or *Kings and Priests to God*, Rev. 1 6. and least of all *live and reign* as Princes, and Peers of state in Glory. Now every sanctified soul to his great Comfort may draw up this Syllogisme: He that hath the disposition, and the Affections, and doth the work of a childe of God, is a childe of God; But I have the disposition, and the Affections, and do the work of a childe of God; Therefore I am a child of God.

Fœtuirum est nasci a principibus.

If ye are right in the Assumption, ye are thrice happy in the Conclusion.

7th. Fift of Sanctification. Holinesse brings the soul to its right frame and Temper, *Psalm* 23. 3. *He restoreth my soul*, &c. Sanctification is the souls restauration, not only to joy and comfort, but also to its former sound-

soundness, health and vigour, which was impaired by the fall. The health of the Bodie consists in the right and sound constitution of of it: when all the members are in their due positure, and all the humours in their right temperature, then the body is in health; so the health of the soul consists in the rectification, or right Constitution of all the faculties. By the fall they all suffered deordination, disorder, deformity, confusion: by Regeneration, they are set in joint again, renewed, rightly ordered, and re-inclined to their proper, and right objects. Grace coming into the soul (like Physick taken down into the body) works out the peccant humours, heals the soul of its old distempers, cleanseth it of its former *filthiness, and superfluity of naughtinesse*, repairs nature by restoring to it the divine Nature, and so makes the soul hail and healthful in Gods service; for indeed, none but the *vessel of Honour*, which is *sanctified, is meet for the Masters use*. Sin is the souls sickness: what sickness is to the body, that sin is to the soul. Sin is compared to the worst of sicknesses, to the *plague of the heart*, the *noysome pestilence*, the running *Leprosie*. A sick person cannot walk, nor work with comfort, nor rellish the sweetness of meat and drink, nor enjoy himself in any of his enjoyments. Wherefore health is counted, the greatest temporal blessing; far greater than wealth, honour, beauty, *&c.* Now sin being a spiritual distemper, like a disease Physicians call *a Corruption of the whole substance* of animals, vitals, na-

So Dr. *Sybs.*

ἀνομία ἀταξία.

Corruptio totius substantiæ.

naturals; an unholy sinner cannot walk in Heavens way, nor work the works of God, nor savour the things of the Spirit, nor relish the sweetness of Communion with God, nor the pleasures of Piety; his spirit is corrupted: this internal Palate and appetite are vitiated, the whole man is quite out of frame and order, he loves (like a Swine) to rowt in the dung and filth, and cannot delight in God, nor in his holy Law. Things that are in themselves most excellent, the great and glorious Mysteries of the Gospel, he looks upon as things contemptible and vile; but sin in in its lusts and acts, viler than the vilest filth he lives in, as his Element, and counts his greatest pleasure and Glory; *he glories in his shame.* O Lord! how sadly is man fallen? But in sanctification the man is quite altered, the minde is informed, the will is reformed, the affections are rightly ordered, the conscience is purged, the Inner-man is recovered to its right temper: yea, the members of the body (which before were weapons of unrighteousness) are now made sub-servient to the Spirits Dictates: And the whole man (body soul and spirit) being sanctified, is now made ready for every good work, to which (before sanctification) it was altogether reprobate. (Beloved Friends,) are your souls thus well and healthy? are they recovered to their right temper? are ye sound in the faith? are ye sincere at heart? is the habitual frame of your hearts right with God, and for God, or not? deal impartially with your own souls. 'Tis true,

Phil. 3. 11, 19.

Membra sunt Arma.

true, a man that is generally lively and healthy, may now and then by accident, get colds and furfets, have fits of weakneſs, and for ſome time labour under ſome infirmities; but a ſtrong Conſtitution will rub along, wear off, and caſt out the diſeaſe at laſt; ſo an holy, a ſpiritually healthy man, through humane frailty, and ſtrong temptation, may for a time decay in grace, yea languiſh very much; hee may get cold, his love to God, his zeal for God may chil and cool, his faith may weaken, his hope may almoſt fail, his patience may tire, *&c.* And through the immoderate cares of this life, and inordinate affection to the Creature, he may get a Surfet, he may fall into ſin, yea fowly fall into great ſins, and labour under the ſenſe of a *wounded ſpirit* a long time. Notwithſtanding all this, the *immortal ſeed of God* in him, (of which he is *begotten*) by the ſupplyes of the Spirit of Life, will revive and corroborate the man again. The *divine Nature in him* will get head, exert its influence, and repair the man again; Grace like Leaven will ferment the whole lump, the whole ſoul, and work out the diſeaſe of ſin; (in a word) the withering ſtock of Grace within (like a Tree planted by the River of Life) will ſpring, and flouriſh, ſcent, and bud again.

Nemo eſſe ſine delicto poteſt, quamdiù indumento carni oneratus eſt. Lactant. *de vero cultu.*

Pſalm 1. 3. Rev. 22. 1.

8. Bleſſed effect or Priviledge. If thou art ſanctified, or regenerated, thou haſt a true and undoubted Title to the Kingdome. 3 *Joh.* 3. 5. *Except ye are born again ye cannot ſee, ye cannot enter into the Kingdome of God.* This Negative is incluſive of the Affirmative. If ye are

are born again, ye shall both see, and enter into Gods Kingdome. This Kingdome of God (if born again) is thy Inheritance. If thou hast the sanctification of the Spirit, thou art begotten again unto a *lively hope*; this *lively* is also a most *glorious hope*; here *hope* is put for the object *hoped for*; and what is that? the 3d. *v.* informs ye, an *inheritance, incorruptible, undefiled, which fadeth not away, reserved in heafor ye.* The children of Regeneration are most certainly, and unquestionably the children of the Kingdome: Sanctification is the Genuine and Evangelical Title to salvation; see 2 *Thes.* 2. 14. When ye are born from above, ye are at that instant born for above, ye are born children of God, brethren of Christ, Companions with Angels, and *heirs of Glory*: Nay, let me tell ye more, Sanctification is the very entrance into the Kingdome of God: Holinesse is not only the way to Heaven, but it is Heaven it self. A sanctified person lives the life of Heaven, * his conversation is in Heaven, he lives the Life of God, whilst his body is here on earth; *it is life eternal* (in the present tense) in *specie*, and in *primitiis*, in the kind and first-fruits of it, *to know God in Christ*, John 17. 3. When ye begin to be holy, ye then begin to enter into the *white cloud of Glory*. Ah then! seeing every one would be happy, who would not be holy? *Holinesse becometh thine House (O Lord) for ever: Without holinesse no man shall see the Lord* (that is) with joy hereafter. *Heb.* 12. 14. No, nor any enjoyment of the favour and fellowship with God here.

Sanctificatio est Ingressus in Regnum Dei. Calv. Phil 3. 20.

here. An unſanctified perſon is very miſerable, he miſſeth heaven in both Worlds, he hath nether holineſs, nor happineſs, he hath neither the ſeed, nor the flower, neither the firſt-fruits, nor the Vintage: he hath not a grain of ſaving Grace, no ſweet dews falling from heaven on him, not a drop of the water of Life to comfort him: But his ſoul is like the Heath in *the Deſart, and ſhall not* ſee when *good cometh, but ſhall inhabit the dry and parched places in the wilderneſſe, in a ſalt land, and not inhabited*, Jer. 17. 6. A moſt diſmal ſtate: ſaltneſs, and barrenneſs is his doom here, fire and brimſtone is his portion for ever: Certainly, an unholy man muſt needs be very miſerable.

Laſtly, True ſanctification is an abiding, flouriſhing, progreſſive Principle,

1. It is an abiding Principle: it lives and abides in it ſelf, and it alſo quickens the ſoul in the *life*, and keeps the ſoul in the *love* of God for ever, 1 *Pet.* 1. 23. A man externally ſanctified may fall away, and come to nothing, like a barren Tree he may loſe in time both leaves and fruit: but a man internally ſanctified, can never fall away, neither totally, nor finally; for the Name, and Nature of God, the Mark and Seal of God, the Image and Seed of God is in him: And this is incorruptible and immortal; * *the ſpirit of Glory and of God reſts* upon him, the ſpirit of Holineſs dwels and abides in his ſoul for ever, the Father, Son, and Spirit, (according to their omnipotency, faithfulneſs, and immu a-

Semen manens.

* 1 Pet. 4. 14.

mutability) will never suffer their seed, seal, nature, image to be lost. Though *Hymenæus* and *Philetus*, (hypocrites and hereticks) may err concerning the truth, overthrow the faith of some, and throw themselves and others down to Hell: *Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth who are his*, 2 Tim. 2. 17, 18, 19. The love of God in Election, and in Vocation (or Sanctification) is like himself, unchangeable. *The Gifts, and Calling of God are without Repentance.* There may be partial and gradual Apostacy in some of the Saints of God, they may backslide in their *apprehensions*, in their *affections*, and in their *conversations*, as is too too manifest by the Scripture-evidence, and by sad experience: but to backslide totally from all the truths of God, and from all the profession of the Gospel, and with the mind and will, with the consent of the whole soul, and finally to fall away, bid an eternal farewell, or depart from God for ever; This cannot, shall not be.

Joh. 13. 1. Rom. 11. 29.

Among others, consult these Texts: *Heb.* 12. 6, 2. He that is the *Author*, will also be the *Finisher* of our faith; 1 *Phil.* 6. *He that hath begun the good work in ye, will also perfect it.* And *Jer.* 32. 40. *And I will make* (saith God) *an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, and they shall not depart from me.* Here God in the Riches of his Grace through Christ, undertakes both for himself and his Saints: 1. For himself; *I will*

will not turn away from them to do them good. 2. For his Saints: *I will put my fear into their hearts, that they shall not depart from me.* Though they fall, they shall rise again, though they step aside into the wayes of death, God will bring them back, and give them repentance unto life; They may turn from God for a season, but they shall never *finally depart from him*; *The Gates of Hell shall never prevail against them*: that is, either the *infernal Spirits*, called *principalities* and *powers*, or the strength of Death and powers of the Grave shall never dissolve the Union between Christ and them: *for I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Eph. 6. 12. Rom. 8. 38, 39.

2. It is a flourishing and progressive Principle; *Psalm* 92. 12, 13, 14. *The Righteous shall flourish like the Palm-tree, he shall grow like a Cedar in* Lebanon: *Those that be planted in the house of the Lord, shall flourish in the Courts of our God, they shall bring forth fruit in old age: they shall be fat and flourishing.* Cant. 8. 16. *Awake, O North-wind, and come thou South, blow upon my Garden that the Spices thereof may flow out*: in adversity, in prosperity, under deser-tion, under consolation, come smiles, come frowns, come the warm summer of joy, or the cold winter of sorrow: All the gales and blasts of Divine Providence, shall sweetly conspire to open the Spices of Gods Garden to ripen, The Motto of the Palm-tree is, *Deprefſa Resurgo*.

pen, and diffuse the savour of the graces of the Spirit in the hearts of Saints: the North-wind is ripening, the South wind is refreshing, by both, the Spices shall flow out. Grace (small at first, like a *grain of Mustard-seed*, in tract of time will grow to a Tree of so great a bulk, that the Fowls of the Ayr may lodge in the branches of it: and of so high a stature, as to reach from earth to Heaven. A spark of Grace (like a spark of fire) is kept alive in a sea of water; * *Many waters shall not quench it, neither shall the floods drown it. I give to them* (saith Christ) *eternal life, and they shall never perish*, &c. *John* 10. 28, 26.

* Cant. 8. 7.

Lastly, Where-ever the Image of Christ is, it is progressive. The picture or likeness of a man in a frame grows not, 'tis alwayes at a stand, but the image of a man in his childe is far different, 'tis lively, vigorous, and progressive; 'tis the property (as well as duty) of every real Saint, to *perfect Holiness in the fear of God*, to *forget the things behind*, *to reach forth unto those before*, *to press on towards the Mark*: As the wicked *grow worse and worse*, the Saints grow *better and better*, they go on *from faith to faith*, from *strength to strength*, and *from Glory to Glory*, till they are swallowed up in Heavens Glory. *The path of the just is as the shining light, that shineth more and more unto the perfect day*, Prov. 4. 18. Well then, cast up your Accompts, examine your hearts, consider your waves. Are ye stars or Meteors? are ye burning Lamps, shining Lights, or Dark-lanthorns? grow, (I am sure) ye do, either

2 Cor. 7. 1. Phil. 3. 13, 14. Rom. 1. 17. Psal. 84. 7. 2 Cor. 3. 18. *Gratia Consummata est Gloriæ perficiens.*

either in sin, or holiness, upward, or downward, Hell-ward, or Heaven-ward: And go ye do daily, either forward, or backward, either toward the *Mount of God*, the *Hill of Holiness*, or towards the *Lake of Fire*, the *burning Tophet*. If ye are Saints, rise up, Ascend, your *Lord is risen, Why seek ye the living among the dead?* If ye are sanctified by him, ye are risen with him; *If ye then be risen with Christ, seek those things which are above*, Col. 3. 1. Set your affections on things above, and not on things beneath, or on the earth; τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς, *i. e.* minde the things above, and not the things on, or of the earth.

ἁγιος: Comes of ἀ *privat.* & γῆ *Terra*, A Saint is not an earthly, but an heavenly-minded man.

If ye are redeemed from the earth, your *Contemplation*, your *Communion*, your *Conversation* is, and ought to be *above*, *where Christ sitteth at the right hand of God*; And the nearer home, the * swifter should your pace bee: Gird your Loins, Trim your Lamps, fill your Vessels, prepare your Souls, do all diligence, make your Calling and Election sure, for * doing these things, ye shall never fall, but have an abundant entrance into the everlasting Kingdome, *&c.* 2 *Pet.* 1. 10, 11. so doing, ye shall have Magnificent and Royal Entrance, the Gate of Heaven opened, full Assurance, and most ample Reception into Glorie. Thus having gone through the Doctrinal part of the Proposition, we proceed to Application.

Grace like fire, is alwaies ascending to its Center.

* *Omnis ascensus* (in this sence) as well as *descensus, velocior in fine, quam in principio.*

* ταῦτα γὰρ ποιοῦντες.

Now for Application.——

If Jesus Christ be given of God the Father for our Sanctification; Then in the first place, Use 1.

by way of Information: Ye that are the Saints of God, hence learn to give distinct Glory in Believing, to the several Persons in the Blessed Trinity. Get right apprehensions of the Divine Persons, and of the several endearments, with which their Personal operations are clothed and represented, and so worship, and glorifie the Trinity of Persons, in the Unity of the Divine Essence. God is most honoured, your minds most enlightened, and your hearts most warmed and comforted, when your thoughts are most distinct, explicit and clear in this matter: in so doing * you hallow, or sanctifie the Name of God indeed. The Saints are Gods gift, the Sons purchase, the Spirits charge. God in the Eternal Compact, gave the Saints to Christ, to save, and Christ gives them to the Spirit to sanctifie, and so * fit them for Glory. If the Father had not loved you before all worlds, the Son had not Redeemed you, and if the Son had not Redeemed you, the Spirit had never Sanctified you; and the Spirit works as the Sons Spirit, *He* (that is the Spirit) *shall glorifie me*, (saith Christ) *for he shall receive of mine, &c.* Now Consider the love of the Father in Election, the merit of the Son in Redemption, and the efficacy of the Spirit in Sanctification; and give distinct glory to each Person.

* *Tuum Nomen sanctificetur recte per nomen intelligimus beneficia personarum Patris officia, merita & beneficia filii Mediatoris, & officium ac beneficia Spiritus sancti, quae in Scripturâ revelantur, & praedicantur.* M. Chemnit. *Harm. Evangel.* p. 610. Col. 1. 12 Joh. 16. 14.

1. Consider the love of the Father in Election: 'Tis from the love of the Father that *we are blessed with all Spiritual blessings, &c.* that we are chosen in Christ, that we might be holy, *&c.* Christ himself was a gift of the Fathers Eph. 1. 3, 4.

thers love, *for God so loved the world, that he gave his only begotten Son, &c.* this was unutterable, and unconceivable love indeed: wherefore give due praise to the Father. John 3. 16

2. Consider the wonderful love and merit of the Son, his love was transcendent, his merit was Infinite, wherefore *to him that hath loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, to him be glory and dominion for ever and ever*, Amen. It was superlative love in Christ to lay down his precious life, to spill his precious blood for you, *Gal.* 2. 20. Christ by the merit of his blood (the price of your Sanctification) hath impetrated and obtained of the Father, the holy Spirit, with all the gifts and graces of the same for your sanctification and salvation; see *John* 16. 7, 13. *John* 14. 16, 17. Rev. 1. 5, 6

3. Consider the infinite power and efficacy of the Spirit: The same Spirit that raised Christ from the dead, (called the Spirit of Holiness *Rom.* 1. 4.) quickens the Saints to a new life, and dwelleth in them *Rom.* 8. 11. This new life of holiness which is in Christ Jesus, is by the Spirit of life imparted to you, *Rom.* 8. 2. *For the Law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.* Holiness in us is the fruit of Christs Purchase. the product of his merit, the sprinkling of his Unction, a parcel of his Fulness, and a measure of his Spirit: we have as great need of his Spirit to sanctifie us, as of his blood to justifie us; yea, the Eternal Spirit was indis- Rom. 8. 2

pensibly needful to sanctifie and dignifie the blessed Sacrifice, of Christs Humane Nature upon the Cross, or else I must profess my Ignorance of that Text, *Heb.* 9. 14.

τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ. *Supereminens magnitudo virtutis ejus.* So *Montanus.*

'Tis not only the power, but the exceeding greatness of the Spirits power to raise up a person, morally dead to an estate of newness of life; 'tis a work *proportionate to that power God wrought in Christ, when he raised him from the dead, and set him at his own right hand in the Heavenly places*, Eph. 1. 19, 20. Notwithstanding the Fathers Election, and the Sons Redemption, yet without the Spirits Efficacy, we had all at this day, lain rotting, (like stinking Carrion) in the Grave of sin and death. Gods Mercy, Christs Merit, and the Spirits efficacy, must have their distinct glory. The Father is said to sanctifie, the Son to Sanctifie, the Spirit to sanctifie; but with their distinct Idioms or Characters, our sanctification is from the Father in the Son and by the Spirit; the Inchoation is from the Father, he is the prime original; the Dispensation is by the Son, he is the way of Communication, the Application and Consummation is by the Spirit; he receives of the Father and the Son, and shows it unto us, that is, he works grace or holiness in us. Thus all the persons work jointly, and yet distinctly, the love of the Father makes way for the Mediatorship of the Son, and the Mediatorship of the Son for the Office of the Spirit. The Sanctification of the Spirit is as necessary as the blood of Jesus, you may see 1 *Pet.* 1. 2. how all the persons have their

It is very observable that all the three Persons challenge an equal share in the working of holiness in the creature, it being such a part of Gods Glorie. Mr. *Burroughs Saints Treasury*, p. 16.

their distinct operations. *Communion with the Spirit* is as sweet and choice a priviledge *as the Grace of our Lord Jesus*, or the *Love of God the Father*. 2 Cor. 13. 14. Thus sanctifie the Name of God, give Glory to the Father, Son and Spirit, to the *Trinus Deus*, the three one God, (three in Persons, one in Essence and Nature) for your Sanctification.

Use 2. If Jesus Christ be made of God Sanctification to us, (the Procuring, Meritorious and Moral cause of our Sanctification) then primarily and principally, let your thoughts ascend to God the Father, as the supreme original of your Sanctification; let not your thoughts stop or stay till they center in him. 'Tis the Father, *who of his own will hath begotten us by the Word of Truth*; 'tis God the *Father of our Lord Jesus*, who of his *abundant Mercy hath begotten us again*, &c. Therefore we ought to bless and exalt his abundant Mercy as the Apostle doth: 'Tis the Father, the Heavenly Husbandman, that purgeth the Branches, that they might bring forth fruit. Jam. 1. 18. 1 Pet. 1. 3 John 15. 1. 2.

As we ought to believe in Christ the Mediatour, so in God as the first Fountain and Authour of Grace, and as the ultimate end of our happiness.

1. As the Fountain of all Grace, *John* 3. 16. *God so loved the world, that he gave, &c.* Ephes. 2. 4, 5. *God who is rich in mercy, for his great love wherewith he loved us, when we were dead in sins, hath quickened us together with Christ.* We must *believe in him that raised our Lord Jesus from the dead*: He that *believeth in* Ephes. 2. 4, 5. Rom. 4. 24

me, believeth not in me, but in him that sent me; there not is not negative, but corrective, not only in me, but his thoughts must ascend to the Father also, who manifests himself in me: for *God was in Christ reconciling the World to himself*, &c. 2 *Cor.* 5. 19.

So Dr. *Manton* Expounds it in his Commentary on *Jude.*

2. You must believe in God as the ultimate end of your happiness. *Christ suffered for sins, the just for the unjust, that he might bring us to God.* When the Mediatour brings the Soul into peace with God, by Justification, and into the likeness and fellowship of God by Sanctification, he hath attained the utmost end of his Mediatourship, and the Soul hath attained its chiefest good, and utmost happiness: therefore is it said, that *the Saints by Christ do believe in God*, &c.

1 Pet. 3. 18

1 Pet. 1. 21

I would not wittingly or willingly speak a word for a world to detract any thing from the honour of my blessed Saviour, or from the glory of the sacred Comforter; but to rectifie your understandings, and to heighten your apprehensions of the Fathers love, because many Christians carry all things in the Name of Christ, and of the Spirit, (being more apprehensive of the Sons love, and of the Spirit's grace) than of the Fathers aboundant mercy; Give me therefore leave to subjoin these four weighty Reasons.

Reas. 1. Because all grace begins with the Father: he is the first in order of Being, and the first in order of Working, the Fountain of the Trinity (as we may conceive) 'tis the Father that floweth out to us in Christ by the Spirit:

Spirit: he is the Father of lights, *Jam.* 1. 17. And the Text tells ye, we are of God in Christ Jesus: 'tis true, Christ as the second Person, is coequal with the Father, in power and glory: but Christ as Mediatour must be considered as the Fathers Servant, as his elect or chosen Instrument. Isa. 42. 1.

Reas. 2. Glorifie the Father, for whatsoever good Christ hath done for you, or in you, all is done with respect to the Fathers love and grant. *God hath saved us according to his own Purpose and Grace, given us in Christ Jesus. God gave Christ power over all Flesh, that he should give eternal life to those God had given him.* Righteousness, Holiness, Heaven and Happiness, is the Fathers free Grant or Donative. *To her it was granted to be covered with fine Linnen, the Righteousnesse of the Saints:* and *fear not little Flock, 'tis your Fathers good pleasure to give you the Kingdome*, Luke 12. 32. or that Kingdome. 'Tis very observable, that in all Christs expressions of love to us, he still expresseth obedience to his Fathers Will, there is a double ground of hope, as *Stella* speaks, *the Son loveth us, because the Father requireth it: and the Father loveth us, because the Son asketh it.* 2 Tim. 1. 9 Joh. 17. 2. Rev. 19. 18 δίδωσι ὑμῖν τὴν βασιλείαν. See *Stella* at large, *de amore Dei*, cap. 18.

Reas. 3. It is a great support and comfort to a Believer in the act of believing, to consider the Love of the Father, as well as the Merit of the Son. Two are better than one, 'tis often made a great priviledge to have both the Father and the Son. The Fathers love the Sons Merit, severally and apart considered will not yeild that full joy and peace in believing 1 Joh. 2. 23, 24. 2 Ep. Joh. 9.

lieving, as both conjoyned. There's no coming to God but by Christ, for God out of Christ is consuming fire: Again Christ separated from the Father doth not yeild so firm a ground of confidence. The Fathers Act with the Sons Merit gives us full security. Christ and the Father also are a Believers Guardians, *John* 10. 28, 29, 30. a double cord is not broken easily; this two-fold custody is the best security.

The Father is represented as the offended Party by mans sin. Conscience quakes and trembles: now for a soul to know that God was in Christ reconciling the World to himself: and that Christ came from Heaven to do his Fathers Will, and that the Father hath made him over to us in all his fulness, as wisdome, righteousness, sanctification and redemption: This settles the soul in peace, peace, in perfect peace, *Isa.* 26. 3.

Thou wilt keep him in peace, peace (so it is in the Hebrew) whose minde is stayed on thee. Isa. 26. 3.

Reas. 4. Because in the Fathers love there are many engaging Circumstances, not to be found in the other Persons.

1. In the Fathers Love and Acts of Grace, there is an Original fulness: Christs fulness as Mediatour, is but drawn out of the Fathers plenty. *Col.* 1. 19.

It pleased the Father that in him should all fulness dwell.

2. The fulness of the Son in the dispensing of it, is limited by the Fathers will, all that Christ dispensed was according to the charge and commandment of the Father, *Mat.* 20. 23. *To sit on my right-hand and left is not mine to give* (saith Christ) *save to those for whom it is prepared of my Father.* Christ as Mediatour

was

was limited by the Fathers Will: To what end did God give Christ power over all Flesh? but to give eternal life, to as many a God had given him, to none other. Now it is sweet to think, that the Father himself loveth us, who is first in Order, and whose Will is absolute, and that he hath laid up an inexhaustible treasure in his Son for us. Joh. 17. 2.

3. In the Fathers Acts you have the purest and freest apprehensions of love. 'Twas the Father that began, and (as we conceive) broke the business of our Redemption, and that sent his Son into the world to accomplish it. The Son as Mediatour can have an higher motive than his own love (*viz.*) the Fathers Will, but the Father can have no higher motive than his own Love. After the Apostle had treated of Election, Predestination to Adoption, Remission of sins, *&c.* he concludes all under the Will of God. The εὐδοκία, or the good pleasure of the Fathers Will, was the Well-head, or Fountain, Cause of all those acts of Grace that passed out unto the creature by the personal operations of the Son and Spirit. The love of the Father was antecedent to the merit of Christ, and to the operation of the Spirit; therefore in the Fathers Acts of Grace, ye have the apprehensions of the first and freest love: you have great reason therefore from Spiritual, Scriptural Considerations to glorifie and praise the Father, as the original Authour of all your holiness and happiness. Thus much for the second Use. Eph. 1. 11, 12.

If

Use 3. If Jesus be given of God for our Sanctification, then we may safely infer, that Sanctification is neither an easie, nor a common work.

1. Sanctification is no easie work. God takes it to be his prerogative. *I am the Lord that sanctifies you*, *Levit.* 21. 8. Grace is his own proper immediate creature, mans Will contributeth nothing to the worke, but resistance and rebellion, wherefore God makes the soul willing in the day of his power, *Psal.* 110. 3. and outward means work not, unless the mighty power of the Spirit works with them, or else, why should the same Word Preached by the same Minister, mollifie some, and harden others? Christ must come from Heaven, and open a Fountain in his own side and heart for our purification: Nothing but the blood of Christ can purge your Consciences from dead works. If any other means had been effectual, Christ had never been made of God Sanctification to us. 'Tis observable, Sanctification is not onely expressed by a Creation, (*i. e.*) a making of things out of nothing, but also by a victory, or a powerful overcoming of opposition: In Creation, as there was nothing to help, so there was nothing to resist or hinder, but when God comes to sanctifie or convert a soul, besides a Death in sin, God finds a strength of resistance against Grace. Therefore Sanctification is wrought by the power of the Almighty: We deserve it not, it comes from the Fathers Good-will, and Christs Merit; and we work it not, 'tis wrought in us by

Domine errare per me potui, redire non potui. Aust. Meditat.

Zech. 13. 1.

Heb. 9. 14

Luke 11. 21, 22.

1 Joh. 4. 4

by the power of the Holy Ghost.

2. Sanctification is not a common work: the making of man at first was not a Common but a special work, *let us make man after our own likenesse*, the making of other creatures was by the word of power, but the making of man was an act of counsel. And sure I am the forming of Christ in the soul, the new workmanship created in Christ Jesus, to good works is one of the greatest and most glorious works of God, farre surpassing the Creation of Heaven and Earth: Wherein God shews himself an Artist to the uttermost. Sanctification is the decking of the soul with Christs Image, a representation of God in his highest Excellency: and this is not a common but a special Priviledge, a divine Ornament which God bestows on none, but upon his choice Favourites: a special and peculiar people. Gen. 1. 26 Ephes. 2. 10 1 Pet. 2. 9.

Use 4. Let all such that are in some measure sanctified, or that truely desire to be sanctified, wait on God till the work be accomplished. Though your wills be perverse and obstinate, God can bend and bow them. God never made a Creature too strong for himself: he that hath begun the good-work in you will perfect it: he is able to do this thing in us, and for us, and he is faithful in the performance of his Promises to us. Phil. 1. 6.

1. He is able: *Who hath resisted his will: His hand is not shortned: He by the mighty power of his Spirit can subdue us and all things to himself.* Rom. 9. 19 Isa. 59. 1 Phil. 3. 21 1 Thes. 5. 24.

2. He is faithful, *Faithful is he that hath promised,* Heb. 10. 23

mised, who also will do it. Believe O ye doubting desponding Souls in the veracity, fidelity, and immutability of the great and good God: Hear what God, and not what the Tempter speaks. God hath promised to work in you to will and to do, *Phil.* 2. 13. That Assertion carries along with it the nature of a Promise: Hath not the living and true God Promised in the New Covenant to sprinkle you with clean water, to circumcise your hearts, to put his Law into our mindes, to write his Law in our hearts; to take away the heart of stone, to give us the ministration of his Spirit; not to quench the smoaking Flax, that is, to kindle it; not to break the bruised Reed, that is, to strengthen it: and to send forth Judgement unto Victory, that is, to carry on the work of Sanctification in the Soul, (in spight of all opposition) till it be compleat in Glory. Oh then! What remains? but that we should all act Faith upon Gods power and faithfulness, in making good his Promises, or else wee shall discomfort our selves needlesly, and dishonour God exceedingly. And withal remember, 'tis very expedient to turn these Promises into Prayers, and act Faith on them in Prayer. The Promises are as so many Bills under Gods own hand, which in the name of Christ we ought to present to the Father, and to put them in suit, at the throne of Grace. Thus come in Faith, and ye shall go away with Comfort.

ϗ τὸ θέλειν ϗ τὸ ἐνεργεῖν. *Et velle, & perficere.* These words are a Meiosis.

Use 5. (As a consequent of the former) let such as are distressed through the sense of Sin, and for want of holiness look up to Christ Jesus for Sanctification: he of God is made unto us Sanctification, believe in the Mediatour, in him whom God hath sent; honour the Son as ye honour the Father, God hath so appointed it: Look up to him all ye the ends of the Earth and be saved, so look up to him, and ye shall be also sanctified: be daily looking up to Jesus the Authour and Finisher of your Faith; the *Alpha* and *Omega* of your holiness, *Heb.* 12. 2. Look up to Christ, for the Spirit of Sanctification from Christ, if ever ye would partake of his Unction. The Christal stream, wherein we are washed and made clean, flows out of Christs own heart. *The blood of Jesus Christ cleanseth us from all sin*: Faith makes Application of this blood, and so it purifies: you may be poring long enough on your own filthiness, and be filthy and dejected still, unless you look

Joh. 6. Joh. 14. 1 Isa. 45. 22

ἀφορῶντες εἰς τὸν. *Aspicientes in illum.* Isa. 61. 1. 1 Joh. 1. 7

look up to this Fountain, and see Christ given of God for your Sanctification; you must apprehend him as the Lord your Righteousness, and also as the High-Priest of your holiness, else your Consciences will never be pure, nor peaceable: *Naaman* by the Prophets order, was to go down and dip himself seven times in *Jordan*, if he would be cured, 2 *Kings* 5. 10. So by Gods order and appointment you must go down daily by the renewed Acts of believing to this Fountain, and bathe and wash thy unclean Soul in the streams of this *Jordan*, (I mean Christs blood) if ever thou wouldest be healed of thy sinful Leprosie.

Use 6. My sixth Use shall be to press us all to a serious sense of our absolute need of holiness. Sanctification is not a thing indifferent, which a man may have, or not have, and yet be happy; no such matter: You must be holy, if ye will be happy; 'tis the *unum necessarium*, the one thing needful. Luk. 10 42 Sanctification is the principal thing: Sanctification is the Prov. 4. 7 Wedding-Garment, which renders ye amiable in the eyes of the King of Heaven: without this, the King will say, *Binde him hand and foot, and cast him into outer darkness.* Mat. 22. 12, 13. Certainly, this Wedding-garment is woven of the glorious beams of the Sun of Righteousness, 'tis both the Righteousness of Christ imputed and imparted; Christs Righteousness (say others) with Faith and Holiness. The Graces of the Spirit are as Parliament-Robes. So *Calvin* and other Modern Writers. The Peers (say some) by rule of Peerage, are not to sit in Parliament without their Robes. The Graces of the Spirit are the Jewels of the Covenant, and Robes of Heaven; No living or reigning there; no sitting in Heaven as Peers of State, as Kings and Priests without these Robes of Glory; the Righteousness of Christ for Justification, and the Graces of Christ for Sanctification, without all this white Linnen, the Righteousness of the Saints. Sanctification is the Seal or Mark of Heaven. There is a *Necesse est* put upon Sanctification.

1. For the honour of God, of each Person in the Trinity.
2. For our own happiness.
   1. For the honour of the Father, that his choice be not disparaged.
   2. For the honour of the Son, that his Members be not deformed, nor polluted.

3. For

3. For the honour of the Holy Spirit, that his charge may not miscarry, or fall short of Glory.

1. For the Honour of the Father whose choice we are, we are chosen in Christ to be holy, *Ephes.* 1. 4. and chosen to the Sanctification of the Spirit, 2 *Thes.* 2. 13. Meere morality hath something of Majesty in it in the eye of nature. Those abominable Bruits at *Rome* could not practice their filthy lascivious pranks, while grave *Cato* was on the Theatre; the most carnal men have some inward respect for holiness, for all their quarrelling with it, and dislike of it. Now should not Gods chosen be an holy People, and live holily, they would be a dishonour to his Name, a scandal to his Gospel a cloud to his Glory. God therefore chiefly aims at our holiness in all his dispensations. I shall instance in these three. 1. God Chuseth us. 2. Calleth us. 3. Correcteth us, that we might be holy.

Τὰς ἀρετὰς *virtutes*, 1 Pet. 2. 9

1. God Chuseth us, the chosen Generation are to be an holy Nation, and to shew forth Gods vertues. God chuseth us that we should be of a choice Spirit, he loved us with a singular love, that we should be persons of singular lives to him.

1 Pet. 1. 15 Mat. 5. 16 *Ea demum est vera religio imitari Deum quem colis.* Lactan.

2. God calleth us that wee may be holy, that hee may put the honour of holiness upon us, in the eye of the whole world; *Be ye holy in all manner of conversations, as he is holy; Let your light so shine before men, that they seeing your good works, &c.* That is true Religion, when we imitate God whom we worship. 'Tis impossible God should set his love upon a person altogether unlike himself, similitude is the ground of Fellowship, can two walk together except they are agreed, for what communion hath light with darkness, or Christ with *Belial?* Surely, none at all.

1 Pet. 1. 6

3. Why doth the Lord many times correct his people, but that they might be holy; this is the sweet fruit that grows upon the sowre tree of affliction; this is all *the fruit to take away* their sin, *Isa.* 27. 9. and more expresly, *Heb.* 12. 10. *To make them partakers of his Holiness.* We are Threshed, that our husks may fly off; Winnowed, that we may be purged; Tried in the Furnace, that our Graces may be brightned, and our dross, our lusts consumed, God never afflicts his people but for their profit; (Though we may not) yet God many times seeth we have great need of affliction, because we have need of sanctification, many times the Saints

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get such deep spots in their Consciences, and stains in their Garments, that nothing but the Salt and Vinegar of affliction will rub them out: God had rather see his people in a suffering, than in a sinful state; he had rather hear them cry, than see them filthy: and better a thousandfold to be preserved in *Brine*, than to rot in *Honey*.

2. Sanctification is absolutely needful for the honour of God the Son, least his members should be deformed, and polluted; head and members must be proportionate like to one another; it were monstruous that Christ should have such a strange body; as *Nebuchadnezars* Image, which he saw in his Dream, the head of Gold, the arms and breasts of Silver, the thighs of Brasse, the feet of Iron and Clay: so strange and odd it is, that Christ should have such a misshapen Body, altogether unlike himself: 'tis not for Christs honour to be the head either of a monstrous or ulcerous body: by how much we retain of sin, by so much we dishonour our Redeemer, and put him to shame: therefore all Christs aim is to make us holy. Christ pitched on Sanctification as the fittest blessing to bestow upon us, to make us holy and so to make us in and with himself honourable. Every distinct society must have some distinct honour; now Christ hath set apart his Church as a distinct society to himself; He bestows not on her worldly pomp or splendour, other societies have enough of that, but he beautifies her with holiness the best Ornament: *For holiness becometh thine House O Lord for ever*, Psal. 93. 5. This is a farre greater gift, than any outward greatness, for moral excellencies do far transcend civil or natural. God is said to be rich in Mercy, plentious in Redemption, aboundant in Goodness and Truth, infinite in Power, unsearchable in Counsel, but *he is glorious in Holiness*, Exod. 15. 11. Gods Goodness is his Treasure, but his Holiness is his Glory. Again Christ in giving us Sanctification, did not onely respect its Excellency, but also our want of it. Christ came into the world to repair and make up the ruines of the Fall; in the Fall we lost not onely Gods Love, but also Gods Image; therefore that the Plaister might be as broad as the sore, he died not onely to reconcile us, but also to sanctifie us, that he might sanctifie the people with his own blood, he suffered without the Gate, *Heb.* 13. 12. His blood was not only λύτρον a Price, but also λουτρὸν a Laver, where-

Dan. 2. 31, 32, 33

Rom. 10, 12
Eph. 2. 4
Rom. 11. 33
Exod. 24. 6

Exod. 30. 17, 18, 19, in 20, 21

in to wash us, and make us clean; as under the Law there was both a Laver, and an Altar; to shew that we must bee sanctified as well as justified. Christ came into the world not only to abolish the guilt of sin, which makes against our Interest, Peace, and Comfort; but also to destroy the power of sin, and cleanse us of the filth of sin, which makes against Christs Glory: Christ dyed that the Gospel, and all the precious Ordinances and Promises of the same might be under a blessing and conduce to the advancement of holiness, *Ephes.* 5. 26. *That he might Sanctifie us by the washing of water through the Word.*

The Son of God appeared.

Ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου

ut dissolvat opera Diaboli.

Christ hath procured a Treasure of Grace to be conveyed to the Church by the spiritual use of Ordinances, *John* 17. 19. *I Sanctifie my self for their sakes* (saith Christ) *that they might be Sanctified through the Truth.* That prophane Wretch *Celsus*, decries Christianity, as though it were a Nursery of wickedness, and a Seminary of all looseness; such abominable thoughts he had of the Doctrine of Free-Grace. *Origen* wisely answers him: *The Gospel is not an Invitation of a Thief to debauch men, but the Invitation of a Physitian to cure men of their enormities:* 'Tis an Hospital, to heal them of their Diseases, a Fountain to cleanse them of their Filthiness When ever ye come to hear the Word, or to the use of any Ordinance, expect then to reap the fruits of Christs purchase; look upon the Ordinances as sprinkled by Christs blood, as influenced by Christs Spirit.

Si bodie quoque in Helvetiis Thermæ Taberien-ses, &c. valetudinarios re-stituunt, id quidem di-vinæ tri-buendum est benigni-tati; nam nullæ res Terrenæ vim in se habent sa-lutarem ho-minibus, nisi efficaces red-dantur per potentiam omnipoten-tis Baling. in Joh. 5. 4 Numb. 35 6, 25.

When ye come to this Pool of *Bethesda* there wait, and wait earnestly for the Angels stirring of the waters, as the impotent folk did, *John* 5. 2, 3, 4. the Angel of the Covenant, Christ in his Prophetical Office, must stir in these waters of the Sanctuary, manifest his Power and Presence in them, and stir in thy heart also: Open thy immortal Gates, move and melt thy bowels for thee, if ever they are effectual.

'Tis very observable, that under the Law all the Cities of Refuge, were Cities of *Levites*, and Schools of Instruction. And there the *Man-Slayer must stay till the death of the High-Priest*; So, in like manner, if ye flie from the Pursuer of Blood, (the Law and Wrath of God) to Jesus Christ for Refuge, for Reconciliation, for Justification, as

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your High-Priest; you must come to Christ also for teaching, as your Propher, ye must learn the Trade of holiness in Christs School, as well as look for reconciliation by Christs Crosse. To conclude, Your Head is holy, so must the members be, or else ye exceedingly dishonour your Head, and disgrace his Glorie.

3. 'Tis for the honour of God the holy Spirit; the Father and the Son have committed the Saints to the Spirits charge, to this very end and purpose, that they might be sanctified: Sanctification is made the Spirits personal operation, 2 *Thes.*2.13. 1 *Pet.*1.2. The Spirit is to shape and fashion all the Vessels of Mercy, and prepare them for Glory, he is to deck the Spouse of Christ with the jewels of the Covenant. 'Tis the great advantage the Saints have in the Oeconomy or dispensation of Grace, that they have the Father, to purpose it, the Son to purchase it, and the Spirit to work it, the Father, Word, and Spirit are all one, and agree in one for our sanctification. Now 'tis a great grief to the Spirit, when the work of Grace doth not go on and prosper in the soul; for, 'tis he that *worketh us to this very thing*, and therefore is called *the Spirit of holinesse*. 'Tis not for the Spirits honour, that Gods Nursery or Plantation committed to his care and charge should not thrive and flourish. 'Tis not for the Spirits honour to dwell in defiled Temples, nor to let the people go *naked without their Ornaments*: 'Tis not for the Spirits honour, that any commit-

ted by the Father and the Son to his charge, should perish or miscarry, should fall away either totally from all Grace, finally for all time, for ever, to miss of heaven in the end. The Father hath left the Son in charge to be the *Captain of our salvation*, and to bring many children to Glory. The Son hath left the Spirit in charge with all his Fathers children, to guide them by his Counsel, and to bring them to his Glory. When Christ (as man) left earth, and went to Heaven, he comforts his Disciples by sending another Comforter, and who he is, Christ tels ye, even the *Spirit of truth, to guide* his people *into all truth*; for he shall not speak from himself, but *whatsoever he shall hear*, that *shall he speak*, *and he will shew you things to come*, he *shall glorifie me, for he shall receive of mine, and shall shew it unto you*; *all things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you*, John 16. 13, 14, 15. The Spirit of Christ is *Christs Pro-rex*, or Viceroy by Commission from his Father and himself, to rule and govern the affairs of his providential Kingdom, *Ezek.* 1. 20, 21. *The spirit of the living creature was in the wheels*: The Spirit acts the Angels (called *living Creatures*), and the *living creatures* or Angels, act and move the wheels, (that is) the Transactions of divine Providence in the world, and Christ by the Spirit governs and guides his Subjects in his spiritual Kingdome; * the Spirit is *Dux via*, the Captain of the way, to lead his people into all truth, their Glorious Guest to dwell with them,

Heb. 2.

ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, *dux via vobis erit in omnem veritatem.* So Beza in John 16. 13.

them, and to abide with them for ever, *John* 14. 16, 17. and by his inhabitation and constant influence and operation, to perfect his own work in them, and ripen their souls for Heaven. Thus our sanctification is absolutely necessary for the honour of the Father, Son, and Spirit.

2. Our sanctification is absolutely, and indispensibly needfull, as for the honour of God, so also for our attainment of true happiness: Grace and Glory, holiness and happiness, sanctification and salvation, *individuo nexu cohærent*, These are tyed and twisted together with a knot inseparable, and indissoluble. There is no going to Heaven, *without holiness no man shall see the Lord*, Heb. 12. 14. Some there are, which ignorantly, and fondly do restrein the word Saints, to the Saints departed; the Saints in Heaven; but we must be Saints here, or else can never expect to be Saints hereafter. *The Apostle denyes* (saith *Calvin*) *that any one can see God without holiness, because he shall see God with no other eyes, than those which shall be renewed according to his Image*; The Image of God, is but begun on earth, 'tis perfectly and compleatly drawn by the Vision of God in Heaven. Be sure you are real Saints *sanctified in Christ Jesus*, and not only nominal, and notional, as too many are: your Saintship is all the evidence you have to shew for your inheritance: be sure then, you keep your evidence fair, and clear, without blots and blurs: Unless *ye are begotten again unto a lively hope*; what have ye to do with that inheritance, gilded with so ma-

χυρὶς οὗ the masculine article, must be referred to ἁγιασμὸς. Holiness. *Negat quenquam posse videre Deum sine sanctimonia: quoniam non aliis oculis videbimus Deum, quam qui reformati fuerint ad ejus imaginem.* Calv.

εἰς καθαρότητος ἄφθαρτον, καὶ ἀμίαντον, καὶ ἀμάραντον, &c. Math. 5. 8. Κατὰ τὴν ἀναλογίαν καθαρότητος.

ny glorious Epithets? 1 *Pet.* 1. 2, 3. How can they see God that have not a pure heart, nor a pure eye (indeed, the pure heart is the pure eye) The Degree of *Vision* will be according to the degree of *sanctification*; the more gracious we are in this, the more glorious wee shall be in the other world. The Apostle tels us, *Col.* 1. 12. we must be made meet to be *partakers of the inheritance of the Saints in light*: What should a carnal heart do with Heaven? that knows no other heaven, but to eat, drink, and wallow in sensual delights: (as the Glutton at a feast cryed, *There's no heaven like to this*); We must not look for a Turkish Paradise in Heaven, but for a pure sinless state, not to bathe our souls in carnal pleasures, but to be Consorts of the immaculate Lamb, and Competitioners with the Angels: Perfection of Grace, and fulness of joy in the presence of Gods Glory is the Saints heaven. Swine know not what to do with Pearls, nor carnal creatures with the life and joyes above. Suppose that which is not to be supposed; were it possible an unsanctified person should go to heaven, that holy place and holy Company would be an hell to him, he would be as weary of heaven, as ever water was of running, (according to the Proverb:) If the faint Image of God in his Saints, if the glymple of Gods presence in his Ordinances, be so irksome and unpleasant to an unholy soul here; Oh how terrible and contrary to his spirit, would the most glorious Presence of God in heaven be? where the Seraphims cry continually,

As one saith, *Consortes Agni, Angellorum candidati.*

Cœlum est altera Gehenna damnatorum.

ally, *Holy, holy, holy, Lord God of Sabaoth*, &c. where God displayes his holiness in the greatest splendor and glory. God is perfect light, the man is darkness, they could never agree together. An unsanctified person indeed may desire Heaven, as a disproportionate good, as a place better to be tolerated than the torments of hell: he may desire heaven as a privation of suffering and misery, but not as a privation of all sin, nor as the perfection of Grace and holiness; nor as it is the neatest union of the soul with God, and the highest fruition of the chiefe good. Thus for him to desire, or long for Heaven, is against the very grain and hair of his spirit, altogether inconsistent with, and contrary to his old unrenewed nature. Now on the contrary, the Saints, whose eyes are enlighted with the eye-salve, and by the prospective of Faith, have had a view of this King and Kingdome, these make a right Scheam or draught of Heaven, and their believing hopes of interest in this Kingdome, and of communion with this Company that is above, do engage them to purification, 1 *John* 3. 2, 3. He that hopes and longs to see Christ, as he is, and to be like him, both for constitution of soul and temper of body, he must ever labour to be holy, and he will be trying, and practising here on earth, to conform to Christ before-hand.

Isa. 6. 3. Revel. 4 8. 1 Joh. 1. 5.

Rev. 3. 18.

Isa. 33. 17.

2 Cor. 5. 17. *If any man be in Christ, he is a new Creature.*

He that expects that his *vile body* shall be made like Christs *Glorious body*, (1) in spirituality, purity, clarity, strength, splendor and Glory, *he will possess his Vessel in sanctification*

Gloria quam habebunt conformem Christi corpori inesse, prehensibilis est. Calv. in Phil. 3.

cation and honour; hee dares not use his body meerly as a streiner for meats and drinks, nor as an unclean channel for lusts to pass through; but he will honour it, as a Temple of the holy Ghost; his mind that shall see God, he will not fill with chaffe and vanity, with worldly cares, or unclean thoughts, his affections that should cleave to God intensively, and inseparably, he will not prostitute to every base object: he will labour to keep his *garments clean*, to walk without spot, and blameless, till the *coming of the Lord*.

Thus with respect to the fruition of our hopes, and the attainment of our happiness, we are engaged, and not engaged only, but enclined, and sweetly constrained also to habitual, and actual holiness, or as the Apostle excellently phraseth it, *to cleanse our selves from* 2 Cor. 7. 1. *all filthiness of flesh and spirit, and perfect holiness in the fear of the Lord.*

Use 7. In the seventh place: This point informs us of the excellency of Sanctification, or Holiness; ye have heard already much of its absolute necessity, now something of its transcendent Excellency. *Holiness* is the Name of God, the Will of God, the Work of God, the Seed of God, the Nature of God, the Image of God, the life of God, the Glory of God, the lustre and splendor of the soul, the health and vigour of the soul, the soul of man is the Physical Image of God, but the holiness of the soul is the Ethical or qualitative image of God. 'Tis the seed of Glory, the beginning of Heaven, the first fruits and fore-runners of

of eternal Life. 'Tis a known Maxim, That which partakes of the nature of the whole, is a part of the whole: the filings of Gold are Gold *ramenta auri sunt preciosa*, Grace is very precious, *true sanctifying saving grace is Glory*; The holy people are the most precious honourable people in the world; *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee*, &c. *The righteous is more excellent than his Neighbour.*

Quicquid participat de naturâ totius, est pars totius.

Isa.43.4.

Prov.12.26.

See how many honourable Titles God doth honour his Saints in Scripture with;

1. *They are his portion*, Deut.32.9.
2. *They are his pleasant portion*, Jer.12.10.
3. *They are his inheritance*, Isa.19.25. others are the works of his hands, but the Saints are *his inheritance*.
4. *They are the dearly beloved of his soul*, Jer. 12.7.
5. *They are his Treasure, his peculiar treasure*, Exod.19.5. *and his peculiar people*, 1 Pet. 2.9. Titus 2.14.
6. *They are the Apple of his Eye*, Zech. 2.8. *whoso toucheth you, toucheth the Apple of mine Eye.*
7. *They are his Glory*, Isa.46.13.
8. *They are the house of Gods Glory*, Isa.60.7.
9. *They are a Crown of Glory*, Isa.62.3.
10. *They are the Throne of God*, Exod.17.16. the words may be read thus: because *the hand upon the Throne of the Lord*, and so by many they are translated.
11. *The Throne of Glory*, Jer.4.21.
12. *The Ornament of God*, Exek.7.20.

Segallah, et λαὸς περιούσιος, are the same.

13. *The Beauty of his Ornament*, Exek.7.20.
14. *The Beauty of his Ornament set in Majesty*, Ezek.7.20.
15. *A Crown of Glory*, Ila.62.3.
16. *A Royal Diadem*, Ila.62.3.
17. Lastly, *The excellent in the Earth*, Psalm 16.3. the Saints that are in the earth, are the excellent in the earth, the Jewels of the world: you may enlarge in your own Thoughts.

This then serves to inform the mistaken and blind world, that Grace is no disgrace, that holiness is no dis-enobling, but a most generous, princely and glorious thing. Brave spirits (as the world accounts them) think preciseness, an *inglorious*, and the power of Godliness a *base* thing, that taketh off from their *Grandure* and *Generosity*. * *Salvian* complains that in his time, the Great Ones were deter'd from serious holiness, because it was Contemptible. It was Gentleman-like to be wicked, but Peasant, or Vassal-like to be Godly; whereas the service of God is the noblest and sweetest liberty, but the service of sin the vilest slavery: Though your jolly spirits think they are the freest men on earth; The Apostle nips their Courage with that Cooling-Card, 2 *Pet.*2.19. *While they promise them liberty, they themselves are the servants of Corruption; for of whom a man is overcome, of the same is he brought in bondage.* They are the slaves of Satan in the bonds of lust: I wish that all Prodigals and presumptuous sinners, would seriously mind that Text: But (my Brethren)

* *Cognitur esse mali, nè viles habeantur.* Salvian.

I trust, that ye have otherwise learned Christ; *If so be, ye have heard him, and have been taught by him, as the truth is in Jesus*, then ye do put off, *concerning the former conversation, the old man*, &c. *ye do put on the new man, which after God is created in righteousness and true holiness*, or holiness of Truth, *Ephes.*4.22.23,24.

ἐν ὁσιότητι τῆς ἀληθείας in sanctitate veritatis. vulg.

I trust the Lord hath *given ye an understanding to know things that are excellent, and to approve them, that ye may be sincere, and without offence till the day of Christ*; as the Apostles prays for the *Phillippians*, Phil.1.9,10. Many excellent Gifts the Father of Lights bestows upon his Children; indeed every good and perfect gift comes from him. Christ himself is the first Best Gift of God; A Gift of Gifts, and sanctification in, or by Christ Jesus, I take to be the next Best. Now you that are righteous with this inherent Righteousness, hold on your way, and prosper, the Lord be with ye, The Angel of his presence save ye, The Spirit of Jesus guide ye to the Hill of holiness, and help you to perfect holiness in the fear of God. You are under the vertue of sure and sweet promises for your great encouragement in Heavens way: The Righteous shall hold on his way, and he that hath *clean hands* shall be stronger and stronger, *Job* 17.9. The Lord strengthen your hearts, and quicken your speed, by these powerful and precious Promises: and give ye a prosperous arrival at the fair Havens of rest and peace. *Amen.*

Jam.1.17.

Joh. 1.10.

1 Cor.1.2.

See these Texts: Isa.40. 2 last verses. Phil.1.6. Heb.12.2. Ezek. 36. 27.

We come now to close the whole with these two uses:

1. By

1. By way of Conviction, 2. By way of Caution. Though I know the Rules of Method, and the exigence of the Subject, Command me, yet I shall not proceed directly by way of Examination, because that hath been already done, from that Text, *Rom.* 1. 7. *To all that be at* Rome, *beloved of God called to be Saints*: from whence the doctrine of calling hath been discussed, the nature of Saintship, and the signs and tryals of Sanctification have been largely shewn. We shall therefore (God willing) proceed to the next in order, *viz.* the Use of Conviction.

Use 8. This Doctrine of Sanctification we have so long insisted on, serveth for Conviction. If those that are Gods, and Christs, are sanctified in Christ Jesus; if God the Father hath given them Christ his Son for their sanctification, to make them holy: Then this Point brings doleful news, sad tidings in the mouth of it to three sorts of Persons:

To the Prophane,
To the Persecutors,
To the Scorners.

1. The prophane. 1. The prophane, who mock at sin and slight holiness, are hereby convicted and condemned. God hath no Birthright for such prophane *Esaus*. The people, who are the Lords portion, are an holy Nation, washed from their filthinesse: If ye are converted, ye are washed and sanctified, in the name and by the spirit of the Lord Jesus, 1 *Cor.* 6. 11. but prophane ones have

have a *spot* upon them, *which is not the spot of Gods Children*, Deut. 32. 5. see what St. *John* speaketh of such kinde of persons, as wallow in their filthiness. 1 *John* 3. 8. *He that committeth sin, is of the Devil, for the Devil sinneth from the beginning*; he that tradeth in sin, and maketh sin his constant businesse, work, or practise, as a workman doth his calling, and followeth the same daily and deliberately. A godly man may slip into sin through humane frailty, and in the hurry of temptation may be overtaken with a fault: But it is the profane man that is a trader in sin, and a constant worker of iniquity. Though such men may presume that they belong to God, yet our Saviour expressly speaks, they are the Devils Children, *John* 8. 44. *Ye are of your father the Devil, for his works ye do*, &c. These men have not the least pretence of a claim to Heaven, they come exceeding short of Hypocrites, who pretend to holiness, and seem to be so; but the prophane are neither civil, nor moral. Such gross sinners are called *Dogs* and *Swine*. They are weltring in the *gall of bitterness*, and bound fast with the *bond of iniquity*, as *Peter* told *Simon Magus*, Acts 8. 23. All that such kinde of sinners have to say (for the most part) for themselves, is this,

ὁ ποῶν ἁμαρτίαν: qui operam dat, pecta, to. Beza.

1. That God is merciful.

2. That their hearts are better than their lives.

To the first I answer, that God is holy, and just, as well as mercifull and gracious. The Lamb will turn a Lion, the Saviour of the world will come as a terrible Judge *in flaming fire*

fire to render vengeance to the ignorant, and disobedient, 2 *Thes.* 1. 8. *And if the righteous scarcely be saved, where shall the wicked and ungodly appear?* 1 Pet. 4. 18. They shall appear indeed, but like as chaffe before the Whirl-wind, and as stubble before the flames. Sinners do little think, that Gods mercy is an holy mercy, which in a saving manner he will dispence to none out of Christ; Sinners do err exceedingly to think, that God is prodigal either of his own mercy, or of his Sons Blood; 'tis only the *sanctified in Christ Jesus*, exclusively, who shall be the objects of his saving mercy, the mercy of God, and the merit of Christ, are most sacred and precious things, 1 *Pet.* 1. 18. The former is bestowed on none, the latter is spilt for none but an holy and a peculiar people. Justice must be satisfied, else mercy can be never dispensed: if the merit of Christ be thine, then the mercy of the Father is thine, otherwise though the Ocean of Gods pardoning mercy be boundless and bottomless, thou shalt not taste one drop of it. Well then, wouldst thou know that God will be mercifull to thy soul at the last day, it highly concerns thee to know Christ, in the power of his *Resurrection*, and in *the fellowship of his sufferings in this thy Day.*

All the Attributes of God, as justice, mercy, &c. do run in the channel of his Holiness.

1 Pet. 2. 9.

Phil. 3. 10.

2. To the other Plea: *That their hearts are better than their lives.*

I answer, This is to appeal to a witness, that cannot be found; to a witness, that is, (as to us) invisible: 'tis as if a man should lay claim to another mans Land, and pretend he hath lost the

the evidences; the guilt of the prophane is written in Capital legible letters, upon the frontispiece of his Conversation, every eye may see it: As a good tree brings forth good fruit, so a bad tree brings forth bad fruit: Men do not *gather grapes of thorns, nor figs of thistles. As a good man* out *of the good treasure of his heart bringeth forth good things, so an evil man out of the evil treasure of his heart bringeth forth evil things.* A good man speaks good words, and doth good works; and the Apostle tels us, *Rom. 2. 6. God will reward every man according to his deeds.* Your hearts can never be good, when your tongues and lives be bad; Your Lord Christ speaks expresly, *out of the abundance of the heart the mouth speaketh.*

Vita est index animi, index futuri, & index æterni.

See Mat. 12. from 34 to v. 37.

Cor instar Promptuarii est bonorum, & malorum, Parcus.

The doom of the prophane is dreadful, to instance but in two particulars.

1. The unclean shall not enter into, or pass over the way of holiness, *Isa. 35. 8.* And an high way shall be there, and a way, and it shall be called the *way of holiness*; the unclean shall not pass over it, *&c.* The meaning of that place is this, The true Church shall be no barren Wilderness, or untrodden Desart, but in it shall be shewed the true way to salvation by faith in Jesus Christ; who cleanseth us from all our sins, and giveth us his holy Spirit, to regenerate, and renew us to an holy life, but the unclean, or prophane shall not pass in this high way of Holiness; The *dogs shall be without*, out of the pale of the true Church, *Revel. 22. 15.*

See the *Dutch Annotat.* on the place.

2. The

2. The unclean shall not enter into the new *Jerusalem*. That most holy place, and blessed state is an heavenly Mansion, and preferment for Doves; not for Vultures, for sheep, not for Goats or Swine, not for the unclean, but for the holy. No Anathema must be there, *Rev.* 21. 27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye, but they which are written in the Lambs book of life.* The inheritance above is a possession for the sanctified, and none else, *Acts* 26. 18. that goodly Country the *Eternal Canaan*, is divided among the Saints, 'tis the peculiar portion of an holy peculiar people: but the *Flaming Tophet*, the *Lake* that burneth with fire and brimstone is the *lot* of the prophane.

Regnum coelorum clausum est incredulis, blasphemis, execratis & iis, qui secundum carnem ambulant, sed idem apertum est electis, & vocatis sanctis. Pignet.

2. This Point brings sad tidings to the persecutors, that hate holy persons, and holy things for the sake of holinesse; who labour to deface the Image, and spiritual worship of Christ, to pull down the honour and glory of God in the world, and to root out holinesse from the earth. Whatsoever these mens pretences are, as 1. State-policy, as *Haman* told King *Ahasuerus*, when he thought to exterminate the whole Jewish Race; 'tis not for the Kings profit that these men should live; Or 2. Fear of Rebellion, these are no friends to *Cesar*; as hath been the old Calumny: these are Enemies to Government; This unjust charge the *Jews* insinuate against Christ before *Pilate*: *If thou let this man go, thou art not* Cesars *friend? whosoever maketh himself a King, speak-*

2. The Persecutors.

Christianos ad leones. Et pluvios Deus Apostolos novissimos elegit velut Bestiarios. Tertul.

John 19. 12.

speaketh against Cesar. Whereas the Scepters and Crowns of Princes have no better friends under heaven, than Religion, and religious men: Or 3. Expediency of an uniformity in all modes in Religion: whereas 'tis as possible for all men to come into the world with the self-same faces for figure and feature, as for all men in the same Nation to agree in the same, and in all the modes and circumstances of the same Religion: as the Emperour wisely told that Satyrist, objecting, why he had so many men of so many opinions in his Army, yet notwithstanding 'tis the *white* of holiness which they shoot at. The shining lustre of the Saints spiritual worship, and holy Conversation draws a Cloud over theirs, and puts a check upon them: therefore they hate and persecute.

The original moral cause of defaming the names, of spoiling the goods, of confiscating the estates, of hating and persecuting the persons of the Saints, is the inbred enmity in the *seed of the Serpent against the seed of the woman*, Gen. 3. 15. And the Apostle speaking of *Isaac* the Son of the Promise, and of *Ishmael* the Son of the Bond Woman, hath this expression, *Gal.* 4. 29. *But as then, he that was born after the flesh, persecuted him that was born after the spirit, even so it is now.* 'Tis said of the Panther, that he hates a man with such antipathy, that he will run at the very picture of a man to tear it in peeces; so vile ungodly wretches, acted by the Divel (the old murtherer, *John* 8. 44.) hate the very picture of Christ whereever they see

see it. These (beloved) are very far off from the blessed estate of sanctification (of which we have been speaking) that (were it in their power) they would not suffer a Saint to breath, not permit holiness to spring, and blossome in the earth: Oh that such poor creatures were made sensible, what sad work they make, what a pittiful trade they drive.

Persecution is,

1 A very wicked
2 A very fruitless } practise.
3 A very dreadful

1. A very wicked practise, condemned not only by Scriptures, by the light of Nature, by the Rules of common Equity, but also condemned by the Ancient Fathers, and Councels.

Hanc veniam petimusq; damusq; vicissim.

First, we begin with *Tertullian*. See (saith he) doth not this amount to the elogy of *irreligiousnesse, or may* not we well call it, a most *irreligious thing*, to take away the liberty of *my Religion*, and forbid me the choice *of my Divinity*, so that it may not be lawfull *for me*, to worship what I will, but *I must be* forced to worship what I am *unwilling to*. And in many other places this external compulsion he ascribes to prophaneness. * *Clemens Alexander*, and *Lactantius* also consented to that Maxime of *Tertullian*, *The Law of Christ doth not right it self with a punishing sword.*

Videte, ne, & hoc ad irreligiositatis elogium concurrat, adimere libertatem Religionis, & interdicere optionem divinitatis, ut non liceat mihi colere quod velim, sed cogar colere quod nolim. Tertul. Apol. cap 23. * *Lex nova non se vindicat ultore gladio.* Clemens Alexand. Stromat. 8.

Athanasius

Athanasius, speaking of the *Arians*, who at first forced men to their Heresie by prisons, and punishments, concludes of that Sect, *it evidently declares it self thereby to be neither pious, nor to have any reverence of God. Epiphanius* gives this as the Character of the semi-Arrians; *they persecute them that teach the truth, not confuting them with words, but delivering them that believe aright to hatred, wars, and swords, having now brought destruction, not to one City, or Countrey alone, but to many.*

Atque ita seipsam quam non sic pia, nec Dei cultrix manifestat. Athan. in his *Ep. ad* Solitar.

τοὺς τὴν ἀλήθειαν διδάσκοντας διώκουσιν, οὐκ ἐν λόγοις βουλόμενοι ἀνατρέπειν, ἀλλὰ καὶ ἐχθρίαις, καὶ πολέμοις, καὶ μαχαίραις, παραδιδόντες τοὺς ὀρθῶς πιστεύοντας, λυμὴν γὰρ οὐ μιᾶς πόλεως καὶ χώρας εἰργάσαντο, ἀλλὰ πολλαῖς. *Epiphan.*

Again, The Councel of *Sardis Ep. ad Alexand.* expressly affirms, that they disswaded the Emperour from interposing his secular power to compel them that dissented: And the Councel at *Toledo*, by one of their Canons condemned the ugly trade of persecution. *The holy Synod commandeth, that none hereafter shall by force be compelled to the faith, for God hath mercy, on whom he will have mercy, and whom he will he hardneth.*

Praecipit sancta Synodus, Nemini deinceps, vim inferre: Cui enim vult, Deus miseretur, & quem vult indurat.

These instances (among many more producible) I have named, whereby 'tis evident, that persecution was long since condemned, as wicked, both by Fathers and Councels. Ye shall ever finde it the black mark of the Beast, and false Prophet, to persecute the Image of Jesus.

2. As it is a wicked, so it is a fruitlesse Practice.

The silly persecutor doth but beat the air, plow the sand, and kick against the pricks: his work is sensless, and fruitless; though he may bring others to the fire, he doth but *labour in the fire*, (as the Prophet speaks:) his work will be burnt up, and come to nothing, as with the Children of *Israel* in the Land of *Ægypt*, the more they were afflicted, the more they multiplied: So the more the Saints are persecuted, the more they are augmented; this is a strange (yet a true) Paradox; the more they are depressed, and oppressed, the more they grow (like Camomile) the more they rise up (like the Palm-tree); 'tis apparent by all stories in all Ages, that the more precious blood hath been spilt, the more precious seed (multiplying into an innumerable off-spring) hath been sown. All along, the Blood of the Martyrs hath been the seed of the Church. This, not only the Pagan Emperours of old, notwithstanding all the havock they made of the Lambs of Christ; but also the mightiest Christian Emperour, that ever sweyed the Western Scepter had experience of.

Exod. 1. 12.

Depressa resurgo.

Sanguis Martyrum semen Ecclesiæ.

Charles the fifth son of *Pepin*, King of *France*, Emperour of *Germany*, after all his Warrs, Slaughters, stirs, and Buzzles in the world to extirpate the Protestant faith, at last was weary, and left the matter much as he found it; and betook himself to a private life. And when in his retirement, he came to dye, he deported in the same faith, (as the renowned Histo-

Historian *Thuanus* relates) which in his lifetime he had persecuted; *Casting himself with his whole soul upon God*, he *thus reasoned*; *That for his part, he was on the account of any merits of his own, unworthy to obtain the Kingdome of Heaven; but his Lord, and God, who had a double right unto it, one by inheritance of his Father, the other by the merit of his own Passión, Contented himself with the one. Granted the other unto him; by whose Grant, he rightly laid claim thereunto, and resting in this faith, or Confidence, he was not confounded, &c.*

Se quidem indignum esse qui propriis ore tis regnum cœlorum obtinere, sed dominum Deum suum qui illud duplici jure obtinuit, & Patris hæreditate, & passionis merito, altero contentum esse, alterum sibi donare, ex cujus dono, illud sibi merito vindicet; hacque fiduciâ fretus, minimè confundatur, &c. Thuan. Hist. lib. 21.

Another instance is out of *Sulpitius Severus*, in the end of his second Book, *Ithacius*, with some other Bishops his Associates, procured *Maximus* the Tyrant, to put *Priscillianus* a *Grostick*, with some others to death: and to banish some of their followers: what follows thereon? *Hoc modo*, (saith the Historian) *homines luce indignissimi, pessimo exemplo necati, aut exiliis mulctati*; *On this manner, were those most unworthy wretches, either slain, or punished by banishment, by a very bad precedent*: and what was the success of this Fury? He tels us, the *Heresie, was so far from being expressed by it, that it was the more confirmed and propogated.* And what ensued hereupon in the Church it self? the Author tels us in the end of his Ecclesiastical story. *Amongst ours, a lasting war of discord was kindled; which after, now it hath been carried on for*

* *Non expressit hæresis sed confirmavit & latius propagavit.* † *Inter nostros recentium discordiarum bellum exarsit, quod jam per quindecim annos fœdis dissentionibus agitatum nullo modo sopiri poterat.* Sulp. Severus.

fifteen yeares with shameful Contentions, could by no means be allayed.

Those that have read the *Germane*, *French*, and *Brittish Annals*, will set to their seals, that this is true, that persecution hath ever been a vain unprofitable Work, a beggarly, poor Trade, none have thriven by it, that have followed it, yea, a most destructive Trade. How have Countreys, and Kingdomes been involoped in blood and war, in confusion and distraction, where this phrensie hath reigned, and raged.

3. Persecution of the Saints of God for Conscience-sake, is not only a most wicked, and fruitlesse, but also a most dreadful practise, and that for two Reasons, (to name no more:)

1. Christ espouses his Saints injuries; he takes them as done unto himself: *Saul, Saul, why persecutest thou me?* said Christ to *Saul*. As a Christian shares with Christ in all his dishonours, *The reproaches of them that reproach thee, are faln upon me*: so, Christ partakes with Christians in all their persecutions, he accounts himself concern'd in all their injuries. Now, is it not dreadfull to be an enemy to Jesus Christ? Is it not dreadfull to be found a fighter against God? Is it not dreadful to war against Heaven? to pull down Almighty and eternal Vengeance on a mans head?

Acts 9.4. Psal 69.9. He that toucheth you, toucheth the Apple of mine eye, Zech. 2.8.

2. As the Persecutors ordain their Arrows against the Saints, (their cruel Laws, Edicts, Fines, Pains, Penalties, as they have done) in one part of the world, or other in all Ages:

so

so God hath (by way of requital) ordained his Arrows against the persecutors; (if they turn not) God hath prepared for them *the instruments of Death*. the Scripture speaks expressly, he *ordaineth his Arrows against the Persecutors*, *Psalm* 7. 13. And those Arrows, (*viz.* divine judgments) shall be sharp in the hearts of Christs Enemies. 'Tis confessed, an ignorant persecutor may be pardoned upon great Repentance; there is mercy for such. *Paul was a blasphemer, a persecutor, and injurious, and he obtained mercy, because he did it ignorantly through unbelief*; but a knowing persecutor, convinc'd of the Truth he persecutes, and totally falling from it, and maliciously hating the truth, and persecuting the professors of it unto the death; This mans Crime is (I think) unpardonable. Satan hath set the seal of Hell upon him: or else I know not what to make of that Text, *Heb.* 10. 26, 27. *For if we sin wilfully, after we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of Judgment, and fiery indignation, which shall devour the Adversaries.*

Videtur innuere Paulus, *nullum esse veniæ locum, nisi ubi suppetit ignorantiæ excusatio.* Calvin. *his verbis neque* Paulus *piaculum suum extenuat, neque innocentiæ suæ veritatem tribuit; sed æquitatem, & misericordiam prædicat, quæ misertæ incredulitatis & insaniæ, peccantem, (sed errore, potius quam malevolentiâ) revocavit.* Bulinger. 1 Tim. 1. 13.

3. This Point serves to convict and condemn the Scorner, that scoffs at holiness; *Fools make a mock at sin*, (and as the wise man speaks) that is, (as Expositors upon the place) make a laughing-stock, or a may-game at it, they slight Holiness the highest Excellency, Prov 14. 9.

and make nothing of it. But 'tis bad jesting with edg-tools: Scoffing is the over-flowing of Gall and malice, and a black mark, let it be found, where it will; especially, when Religion or holiness is made a by-word, or Reproach, to *sit in the seat of the Scorner*, is an high degree of wickedness, and utterly inconsistent with a godly state, and bespeak a man at present to be in a cursed state. To sit in the *Throne* of the persecutor, and in the *Chair* of the Scorner, are Diabolical preferments equally dreadful and damnable. Indeed scorning seems to have some precedency, for it makes way for persecuting. First, men hate and scorn the wayes of God (which is the scum of Rancor, and malice) and then they persecute them. Scorners do a sad work, and they will have sad wages.

Non tutum est ludere cum sanctis.

Psal. 1. 1.

1. They do a sad work, when they deride men for their Holiness, they deride men for that which is the express Image, and Glory of God, for God is *Glorious in Holinesse*, Exod. 15. 11. yea, in so doing, they deride God in his highest Excellency, and consequently sin against him with an high hand. *Holy Brethren*, as the Saints are called, *Heb.* 3. 1. should be no more a disgrace, than *Holy Father*, as God himself is stiled, *John* 17. 11. You hate God more than his Saints, if you hate them for their holiness; for holiness in the Saints shineth but with a faint and weak lustre, but God being the fountain of Holiness, it must needs shine in him with infinite lustre, & splendour, *Holy, and reverend is thy Name*, Psalm 111. 9, Gods

Qui facit tale, magis est ille tale.

Gods Name is Reverend, becauſe holy, ſo holineſs ought to be matter of our greateſt reſpect and reverence, and not of reproach, and ſcorn. A Word to Scorners.

Let all ſcorners return ſpeedily, yet there may be mercy for them. The Spirit of God bewails your condition, and calls upon ye to return; You that are the worſt ſort of Sinners, hear what the Spirit ſaith, *Prov.* 1. 22, 23. *How long will ſcorners delight in ſcorning, and fools hate knowledge? turn ye at my reproof,* &c. Now when God *calls, if you refuſe and will not regard his Counſel, he will laugh at your calamity, and mock, when your fear cometh.* See *Prov.* 1. 24, 25, 26, 27. You that make a mock at holineſs, God will make a mock of you, if ye turn not.

* *Cum Deus loquitur cum vifu, legas cum auditu.*

2. Scorners will have ſad wages if they turn not. *Prov.* 3. 34. *Behold, he ſcorneth the ſcorners, but giveth grace to the lowly:* as they ſcorn God maliciouſly, ſo behold, (a note of Attention) God will ſcorn them with perfect deteſtation and abhorrency. As 'tis the greateſt mercy for God to accept a mans perſon, to receive him into Grace and Favour; ſo 'tis the greateſt miſery for God to refuſe, and ſcorn a mans perſon with indignation.

3. As a Conſequent of the former, the ſcoffing *Iſhmaels* muſt be caſt out: as ſcorners caſt themſelves out of Gods love, ſo God will; caſt them out of his preſence, and Kingdome *Without are dogs, Revel.* 22. 15. the dogs not only, that tear in pieces the Saints perſons, but the dogs that bark at the ſhining ſplendo

of the Saints holiness; these are without, and shall without repentance, be without for ever. These dogs bark not at the Moon so much, as against the Sun of Righteousness.

Ejice Ancillam, &c. The son of the Bond-woman was cast out, *Gen.* 21. 9, 10. he must not be an Heir with the son of *Sarah*, (the marrow of that Ejection Typical, was spiritual and Eternal) no more must scorners that live, and die so, have any co-partnership with the Saints in their inheritance. So much is more than intimated in that Allegory, *Gal.* 4. 30. Oh then, let none that ever intend to be sanctified, or saved, presume to deride the Name of Holiness; but let them honour, and reverence it, as the most honourable Title under Heaven, yea, as
2 Pet. 1 4. a Divine thing: for 'tis the sparkling forth of the Divine Nature.

Thus much for Conviction.

Now we are come to the last Use.

9th. Use. Lastly, in the ninth and last place. This Doctrine of Sanctification serveth for Caution, to prevent mistakes. I shall lay it thus:

If Jesus Christ be given of God for our sanctification, then it concerns us all to look into our sanctification: let us all be sure that we are sanctified, if we miscarry here, we miscarry irrecoverably, we miscarry everlastingly; and to use the Apostles words: *Let us therefore fear, least a Promise being left us of entring into his Rest, any of us should seem to come short of it, Heb.* 4. 1. Let us all concern our selves *to know this*, that *God hath set apart him that*

that is godly for himself, as the Psalmist speaks, *Psalm* 4. 3. he is eternally set apart in Election, and actually set apart for God in Vocation. As the Beasts worshippers have the Beasts mark, so Gods Children have Gods seal, and impress, 2 *Tim.* 2. 19. *The foundation of God standeth sure, having this Seal, the Lord knoweth who are his; and let every one that nameth the Name of the Lord, depart from iniquity.* Gods Seal hath a double Motto, and noting his peoples *preservation*, *the Lord knoweth who are his*; the other noting their *sanctification*, *they depart from iniquity.* There are many wild flowers in the Field, gay and beautiful; that look like right flowers in the Garden, but are not the same. Some Mettals, as Copper, and Brass, burnisht, look like Gold at a distance: but though all Gold glisters, yet all is not Gold that glisters: so, many things at a distance look like Sanctification, but at a nearer view, and by an exacter tryal, and scrutiny, they appear in their colours, to be quite contrary, not only *diversa*, but *adversa* also. I might mention many, but I shall name these four only, inclusive of all the rest, which in my reading I have received from worthy hands:

Omne simile non est idem.

Civility.
Formality.
Restreining Grace.
Temporary, or
Common Grace.

1. Civility, which is nothing else, but a fine, smooth demeanour in the world, *a fair shew* Gal. 6. 12.

shew in the flesh, as the Apostle phraseth it, rather heathenish strictness, than Christian holiness; it is something to be a Civilian, but much more to be a Christian. Ye may descry it by these Notes:

1. Note. * As *Alexander* kept himself from *Darius* his Virgins, and *Scipio* from a most beautiful Captive Lady.

1. Meer Civility, is usually accompanied with ignorance of God, and of the Mysteries of his Kingdome. Men may be no Drunkards, no Swearers, no * Adulterers, no rude debauched persons, and yet grosly ignorant of spiritual matters, as *Nichodemus* was, *John* 3. 10. a Ruler in *Israel*, a strict Pharisee, a civil Person, but a meer Ignoramus in the *new birth*.

Quarta expositio eorum est, qui putant allusisse Paulum *ad mundi creationem, &c.* Buling. in 2 Cor. 4. 6.

Now spiritual life, or holiness, (wherever it is) begins with Knowledge; where is Life, there is Light: indeed the grace of God is the *light of Life*. As in the old, so in the new Creation: the beginning of the Creation of God is Light, *Gen.* 1. 3. 2 *Cor.* 4. 6.

1 John 2. 20. *Omne bonum fit ex integrâ Causâ.*

A sanctified person called out of darkness into Gods marvellous light, he sees his way, and knows his Duty, he hath *received an Unction from the holy One*; And what he doth, he doth upon right Principles, by a right Rule, and to a right End. Civil men live plausibly, but know not the ground, nor end of their Actions. Faith in God through Jesus Christ is not the Principle, the word of God is not the Rule, the Glory of God is not the End of their Actings. They neither live to God, nor for God, not according to his Will revealed in

in his VVord, nor for the honour and glory of his Name. *The Spirit of Wisdome and Revelation* hath not enlightned their understanding, to see into the mysterie of his Will; they do not act out of faith in Christ, and pure love to God in what they do. Ephes. 1. 17,18.

2. Jesus Christ is little prized by civil men; they are satisfied with their own, but do not hunger and thirst after Christs Righteousnes. The Law is more natural to men, than the Gospel; men naturally are more for doing, than than for believing. Therefore legal straines, and moral Maxims, suit more with them, than Gospel Doctrines, and promises that breed Faith. Men naturally desire to be under a Covenant of works, because ignorant of the glory of the Covenant of Grace. Meer civil men see not the merit of Christs blood, they apprehend not the sweetnes of his fellowship, nor the efficacy of his Spirit, but go on smoothly without rub, and difficulty; whereas to a true Christian, Jesus Christ is *All in All*, the Author, and maintainer of his life, the *Alpha* and *Omega* of his happinesse; the man doth not live so much, as Christ lives in him, and every day, he seeth an indispensible need of Christ, and what abundant cause he hath, to bless God for Christ, who is made to him *wisdome*, *righteousnes*, *sanctification*, *and redemption*. 2. Note. Heb. 12. 2. Gal. 2. 20.

3. Usually some reigning lust keeps company with Civility. Civility, is but a freer slavery, one way or other, Satan holds them captive; by one fetter of sin or other, they 3. Note.

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are entangled: I have observed, (commonly) this sin is Covetousness. The young man in the Gospel, was a civil honest man, a fair Dealer in the world, *and had kept all those sayings from his youth* (as to the letter of them); but his possessions were a snare unto him; at the narrow Bridge of self-denial, Christ and his soul parted: There is some sweet morsel rolled under the Tongue, some delicate *Dalilah* lying in the Bosome, some reigning sin kept with greater allowance from Conscience. Commonly this Viper is worldly-mindedness.

Matth. 19. 21.

4. Note. 4. Civil men take more care about their actions, than about their lusts: wrath, pride, concupiscence, vain, worldly unclean thoughts, and affections are digested: because the conversation seems to be smooth and fair, these crawling Vermine swarm without controul. Civility is all for an outward carriage, it minds not the frame of the heart, nor the right tempering of the affections: But holy *Paul* complaines of the *law in his members*, and of *the motions of lust* within him, which fall not under the cognizance of the light of Nature; the first risings of sin, the least rebellion of Nature forbidden in the Tenth Commandment, a true Saint is sensible of, and deeply humbled for. But the affairs of the *inward man*, the workings of the heart, are not minded by meer civil men, but the eyes of sound Christians, like the windows of the Temple, are broad inwards, they look much within: they mourn over the sins of their hearts,

Rom. 7. 7, 23, 24. 25.

1 King. 6. 8.

as

as well as over the sins of their lives.

2. Formality, or pretended grace. The Apostle speaks of true holiness, *Ephes.* 4. 24. in opposition to that which is feigned, and counterfeit. Ye may discover it also by these four Marks:

1. False grace is acted from forreign considerations. The Hypocrites principles of motion are without him, as popular applause, carnal respects, by-ends, just as Puppets that want the natural motion of life within them, and are artificially moved by an outward force. The Spirit of God may assist an hypocrite in some duties, but he is not in him, as an informing, quickning, renewing principle. But true Grace, in the heart of the sanctified, is like a living Fountain naturally bubling up, and working towards God, and heaven, *out of his belly shall flow forth, Rivers of living Waters.* True Grace hath an inward propensity, a natural tendency to comply with the will of God; *The Law of God is written in his heart, he delighteth in the Law, in the inner-man*, Rom. 7. 22. This is the peculiar Character of a Saint, which no Formalist, or hypocrite in the world can do. 1. Mark. He may be *forma assistens* to him, but not *forma informans* in him. Joh. 7. 37. 38.

2. False grace is shy of Gods sight and presence. Hypocrites neither can, nor do appeal to God for their sincerity, nor do they live, as in the eye of his Omniscience and Omnipresence; but their chiefest care is to blind the world, to *seem*, and not to *be* just, he converseth more with men than with God: Yet the godly can appeal to God for their sincerity, 2. Mark. *Hypocrita cupit videri justus. Hypocrita in verbis sanctus, in corde vanus; intus Nero, foris Cato, &c.*

rity, though they tremble at their defects, and impurity: like *Peter*, *John* 20. 17. He appeals to Christs Omniscience, *Lord, thou knowest all things, and thou knowest that I love thee.* So holy *Job* expostulates the case thus: *Let me be weighed in an even ballance, that God may know mine integrity*, Job 31. 6. He could appeal to God, the unerring Rule of Righteousness, in this matter: he knew his integrity would hold weight. And at another time he hath this self-abasing expression: *Mine eye seeth thee, therefore I abhor my self in dust and ashes*, Job 42. 5. 6. As he could hold fast his integrity, so he could also loath and abhor himself in dust and ashes, at the sight of Gods glorious Majesty and purity, and in the sense of his own defects and failings.

3. Mark. 3. False grace grows not better and better, but rather worse and worse; pretences wither rather than thrive: an hypocrite goes backward, rather than forward, every day, *Jer.* 7. 24. The Lord by the Prophet complains there, that his *people hearkned not, nor enclined their ear, but walked in the counsels, and in the imaginations of their evil hearts, and went backward, and not forward*; False grace (like bad salt) grows worse and worse, til it be cast out into the Dunghil: but true grace, from a *grain* groweth unto a *Tree*, from a morning glympse to a perfect Noon, *Prov.* 4. 18. *The path of the just, is as the shining light, that shineth more and more unto the perfect Day*; from smoaking flaxe it is blown up to fragrant flame. *Nicodemus* that came to Christ at first by night, for

for fear of the *Jews*, afterwards openly declareth for him, and beſtowed much coſt upon the dead body of our Lord. Grace gets ground upon the fleſh, and by degrees advanceth to a Victory. Now examine your hearts whether ye encreaſe, or decreaſe, whether ye go forward, or backward, whether your faith, love, zeal, patience, heavenly-mindedneſs, *&c.* thrive, or not? If ye have left your firſt Love, if ye have loſt your care of Duty, ſenſe of ſin, and hungring, and thirſting appetite after Chriſt, and his Righteouſneſs, 'tis a ſad ſign. John 19. 39. Rev. 2. 4.

Remember therefore from whence ye are fallen and repent, and do your firſt works; be alſo watchful, and ſtrengthen the things which remain, that are ready to dye. 'Tis *Chriſts Bleſſed* Counſel, *Revel.* 2. 5. *Revel.* 3. 2.

4. Falſe grace is not humble. Formaliſts are commonly proud and ſelf-conceited perſons: with true Grace there goeth alwayes a ſpiritual poverty, or a ſenſe of ſpiritual wants; the poor in ſpirit are firſt in order of the Beatitudes, *Matth.* 5. 3. 4. Mark.

Notare verè operæ pretium eſt, neminem ſpiritu eſſe pauperem niſi qui in nihilum apud ſe redactus, in Dei miſericordiam recumbit. Calv. in Matth. 5. 3.

The more knowledge the Saints have, the more they diſcern their ignorance, the more faith, the more they bewail their unbelief? *Lord, I believe, help thou mine unbelief*, *Mark* 9. 24. The more they love him, the more they blame their hearts, for loving him no more; they call upon their ſouls to love him moſt in-

intensively. Grace grows most, and thrives best in a low and humble soyl; the lowest Valleys are far more fruitful than the highest Mountains: 'tis a good sign when the soul is kept hungry, and humble in the sense of its wants, amidst the height of its enjoyments.

What restraining Grace is.

3. The next is Restraining Grace, which is nothing else but an awe, put by God upon the Conscience, constraining a man to forbear sin, though he doth not hate it.

You may discern it by these signs:

1 Sign.

1. Love is of little use and force with such spirits: They are under a spirit of bondage, chained up by their own fears, not moved by

Rom. 12. 1.

the great Gospel Motive, (*viz.*) Mercy. 'Tis our Duty to serve God with Reverence, and filial fear, but not with a servile and distrustful

Heb. 12. 28.

fear: a servile fear hath little of Grace in it, much of Torment. We ought to fear God much, but to love him more; Love is the very life and soul of all Gospel-obedience.

2. Sign.

2. Restraining Grace doth not destroy sin, but only prohibit the acts of it. *Abimelech's* lust was not mortified, when God with-held him from *Sarah*, Gen. 20. 6. 'twas only suspended, not subdued, the heart was not renewed, though the action was curbed; as *Israel* had an adulterous heart towards other

Hos. 2. 6.

Lovers, when their way was hedged up with thorns: But when the Spirit of holiness in

2 Cor. 3. 17.

power comes, he comes as a Spirit of Liberty. He frees the soul from the servitude of base lusts, and mortifies them: and both strongly and sweetly turns, and enclines the heart

heart, to hate every false way, and to run the wayes of Gods Commandments with an enlarged heart. Psal. 119. 30.

4. The fourth thing that looks like Sanctification, and yet is not, is common, or temporary grace. This is a distinct thing from all the rest, 'tis higher than all the former; it differs from Civility, because 'tis more Christian, and Evangelical; it differs from Formality, because that is in shew only, but this is a real work on the soul. 'Tis better than restraining grace, because that avoids sin, and performs Duties out of slavish fear, but this seemeth to have some affection for Christ, his Word, and Kingdom; 'tis good in it self, but not the best, not throughly sanctifying, and saving: this a man may have and yet fall away, and depart from God, so it was with the stony and thorny ground, *Matth.* 13. This is the nearest to true Grace of all the former: of this the Apostle speaks, *Heb.* 6. 4. 5. which is called an *enlightning*, a *taste of* Christ, and *of the powers of the world to come*, and a *partaking of the Holy Ghost*, (i. e.) of the common gifts of the Spirit, abilities for holy duties, great parts, &c. from whence I shall briefly note these three things.

1. That the Light here spoken of, is not humbling.
2. The taste is not ravishing.
3. Their gifts are not renewing.

Quam perniciosum sit instari notitiâ sine charitate in sacris legitur, Prov. 26. 12. P. M.

1. Their light is not humbling. Knowledge puffeth up, love edifieth, 1 *Cor.* 8. 1. Foundations sink, that are not laid deep enongh

enough; you can never magnifie Christ enough nor abase self enough, Christ is most magnified when self is most abased: This *Dagon* must fall down before the Ark, sound humiliation brings sure and solid Consolation; we must not rashly close with Christ in the pride of our hearts, as they did, but be sure we have depth of earth, broken and contrite spirits.

Isa. 2. 19.

2. Their tast was not ravishing, nor encreasing, they had but loose, and slight desires after happiness, Glances upon the Glory of Heaven, and the comforts of the Gospel, and no more; just as *Balaam*, Oh *that I might die the death of the Righteous*, &c. and like that (spiritual carnal Notion, (as a learned man phraseth it), *Lord, evermore give us of this bread*, John 6. 34. They were not serious desires, nor holy breathings after Christ, proceeding from a sound principle, neither were they transforming, nor encreasing; the Saints that have a tast, groan for a full communion of Graces as well as Comforts: but in temporary Believers, there is a loose assent, some slight affection, profession for a while, *rejoicing in the light for a season*, &c. But all at last (like Blazing Meteors) vanish, and come to nothing.

Dr. Fuller.

&c.

3. And lastly, In *Heb.* 6. 4. it is said, *they were made partakers of the Holy Ghost*, (i. e.) of some gifts of the Holy Ghost; yea, perhaps those eminent Gifts, which in the Primitive times God imparted to his Disciples, 1 *Cor.* 12. 4.

Vocat participationem Spiritus, quia is est, qui unicuique distribuit prout vult, quicquid est lucis, ac intelligentiæ. Calv. Heb. 6. 4

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There are diversities of Gifts, but the same Spirit. 2 *Varia dona spiritus sancti Deus ornabat fideliter in primitiva Ecclesia; ut loquerentur linguis, ut prophetarent. Cujusmodi enumerat Apostolus,* 1 Cor. 12. & 14. Pareus in loc.

Now these gifts of the Holy Ghost that hypocrites partake of, are not renewing, throughly sanctifying: they may have good abilities for the edification, and comfort of others, but in the mean time being unsanctified, they themselves may become Cast-awayes. 1 Cor. 9. 27.

Though a man could speak with the tongue of men, and Angels, yet having not charity, (true love to God) he were but as sounding Brass, and as a tinkling Cymbal, 1 *Cor.* 13. 1. A man may pray sweetly, preach excellently, talk of the things of God knowingly, and affectionately, yet All is but as *tinkling with God*, if there be no saving Grace; Nay Beloved, 'tis possible, a man may have the Spirit of God (in a sense), and yet be an Hypocrite, a Reprobate, and fall short of Heaven.

Quer. May a man have the Spirit, and yet not throughly sanctified?

Answ. 1. A man, like *Saul*, or *Balaam* may have the Spirit transiently, but not abidingly, for a time, but not for ever: A Formalist may have some glympses of the Spirit, like the glancing of the Sun-beams for a short time upon a Glass-window, but a Saint enjoyes his in-dwelling presence: the Spirit is in all, and so he may be in an hypocrite, by his divine presence, but not by in-habitation, he is in all, but *he dwells in his Saints only.* * He is in all *per divinitatis praesentiam*: in the Saints only *per inhabitationis gratiam.* P. Lumb. 1 sect. dist. 17.

2. 'Tis possible a man may have the Spirit only

ly as a spirit of Bondage, but a Saint only, hath the Spirit, as the spirit of Adoption, *Gal.* 4.5,6. the legal operation of the Spirit, working fear and horror was in *Cain* and *Judas*: the Evangelical operation of the Spirit, working faith in God, love to God, boldness before God, *&c.* this is in every sanctified soul, that shall be saved.

For further satisfaction, peruse Mr. *Burgesses Refinings*. M. *Roberts Believers Evidences*. Mr. *Meads Almost Christian*, &c.

3. And lastly, To name no more, (for I judge in these three, lies the Characteristical difference between the Saints having the Spirit, and the unsanctified): an hypocrite may have the Spirit in some inferiour operation, but the Saint only in effectual Regeneration and spiritual Transformation: A man may have the Spirit, and not be born of the Spirit; A man may have the Spirit, as a spirit of sharp Conviction, but not as the spirit of compleat Conversion. The Spirit may be in a man by way of common Illumination, and yet not, by way of saving Sanctification; renewing the whole man, reforming the whole life, *Conforming*, and *transforming* both, into *the likeness of Jesus Christ*.

John 3.5. 2 Cor. 3.18.

Grace is *Conformitas cum Archetypo*, a conformity of the soul with God; the Archetype (or first pattern.) 2 Cor. 7.1. See Dr. *Gouden's Childe of Light*, &c.

This is the peculiar priviledge of the Saints; no sinner shall share in this favour; no stranger shall inter-meddle with this joy.

Finally (my Brethren) this Doctrine of Sanctification is not only essential to, but is of the very essence of your happiness: And the great and constant Duty you should be found in, is to *perfect holiness in the fear of God*. Some truths belong *ad bene esse*, to the well and comfortable being of a Christian, as the doctrine

doctrine of Assurance of Gods love, peace of Conscience, joy in the holy Ghost, *&c.* but sanctification belongs *ad esse*, to the very being of Christianity, 'tis your *life* both spiritual and eternal. If ye are not holy men, (my Brethren, ye are dead men, & will be damned men: no grace, no glory, no, nor the least comfortable vision of God, or Heaven: wherefore let all labour, (as the wise King adviseth) to get wisdome, *Prov.* 4. 7. *Wisdome* (Grace, Holinesse) is *the principal thing, therefore get wisdome; and with all thy getting, get understanding.* This is the one thing needful, *Luke* 10. *ult.* And let those that have received Grace, exercise and encrease it: Grace grows by its exercise, be daily adding to your *faith vertue, and to vertue knowledge*, &c. and that with all diligence, as ye are exhorted, 2 *Pet.* 1. 5, 6. be daily cleansing your selves from all sathiness in the Fountain of Christs blood, and in the Laver of the Promises; and *forgetting the things behind, be daily pressing on towards the mark for the prize of the High Calling of God in Christ Jesus.* And daily keep *your Garments clean:* and be alwayes ready for the coming of your Lord; that ye may be found of him without spot and blameless, enwrapped in his holiness.

Heb. 12. 13.

ἐπιχορηγήσατε. *suppeditate sufficite suggerite.* Beza.

Phil. 3. 14.

For Conclusion, that ye may all so be, and do in the fear of God: *I commend ye to God, and to the word of his Grace, which is able to build ye up, and to give ye an inheritance amongst all them that are sanctified.* Amen, and Amen.

Acts 20. 32.

FINIS.

ΧΡΙΣΤΟΣ ΔΙΚΑΙΟΣΥΝΗ

OR,

JESUS CHRIST,

Given of God the Father FOR OUR

Justification,

Explained, Confirmed, and Applyed (very briefly) in one Sermon to the Satisfaction of some judicious Hearers, for whose sake chiefly, and at whose earnest Request, it is made Publick.

Jeremy 23. 6.

And this is His Name, whereby he shall be called THE LORD OUR RIGHTEOUSNESS.

2 Cor. 5. 21.

For he (that is, God the Father) *hath made him* (that is, Jesus Christ) *to be sin for us* (that is, a sacrifice for sin) *that we might be made the righteousness of God in him.*

London, Printed for *Thomas Passenger*, at the Sign of the Bible on *London-Bridge*. 1667.

XUM

1 Cor. 1. 30.

But of him are ye in Christ Jesus, who of God is made unto us Wisdome, and Righteousnesse, and Sanctification, and Redemption.

——And Righteousnesse.——

AT the Request of some serious Friends, I have Adventured to make this Discourse publick, which otherwise (for ought I know) had never seen the light. If any Illumination, Satisfaction, Confirmation, Consolation, or any spiritual Good any way shall accrew to them that read it: I shall, and will rejoice, Blesse, and praise the Father of Lights for it.

This Argument of Justification is as substantial, necessary, comfortable, and sweet a Doctrine, as any in the whole circuit of Divinity; for, *whom he hath justified, them he hath*

Ac primum quidem de justificatione peccatoris co-

ram Deo: quo locus in Theologiâ facile primarius, nobisque maxime salutaris est: quo obscurato, adulterato, vel everso, fieri nequit, ut puritas doctrinæ in aliis locis retineatur, aut vera Ecclesia Consistat. Synop. Pur. Theol. P. 434.

also glorified, Rom. 8. 30. that is, they are as sure and certain of Heaven, as though they were already in it; Justification being the next step, the next immediate link in that Golden Chain to Glorification.

Christus factus est nobis sapientia, justitia, sanctificatio, & Redemptio, hoc est, sapientes, nos & justos, & sanctos, & liberos effecit. Theophylact.

Who of God is made unto us Righteousnesse, Δικαιοσύνη, righteousnes in the Abstract, that is, (saith *Theophylact*), who hath made us righteous: *who is made unto us righteousnes*, &c. He is made to us (saith *Parens*) not by Creation, but by Ordination: for Christ is not created or made as to his divine Essence, as Hereticks deprave this Scripture: but he is ordained, and bestowed upon us to confer these benefits; he is therefore said *to be made to us*, according to those expressions, *Isa. 9. 6. To us a Childe is born, to us a Son is given*; And *Luke 2. To you is born a Saviour*, that is for our good.

* *Factus est nobis, non creatione, sed ordinatione nequeunt Christus creatus aut factus esse, quoad Essentiam divinam, ut hæretici depravant scripturam hanc: sed ordinatus, & donatus nobis, ad hæc bona conferenda, ideo dicitur factus nobis: sicut Isaiah 9. 6. puer natus est nobis, Luke 2. vobis natus est servator, id est, nostro bono.* Pareus in loc. * *Factus est nobis sapientia a Deo, &c. id est, qui datus est nobis a Deo, ut in ipso omnem sapientiam Consequeremur, &c. idem de justitiâ, & sanctificatione statuendum est.* Beza in loc.

He is made of God to us, &c. that is, (saith * *Beza*) who is given to us of God, that we might obtain all wisdome, righteousnes, holines, &c. in him, and by him. All these interpretations, are significant and proper enough, but the last I best approve of, as the most genuine and consonant to the scope of the Text, and to the sense of the Apostle: only by the way note thus much, that by *righ-*

teousnesse

teousness here, is, and must be meant the righteousness of justification; for the Apostle immediatly annexeth to δικαιοσύνη, ἁγιασμὸς, importing the Righteousness of Sanctification, which is the very next word. My observation shall be this: *Jesus Christ was given of God to be our Righteousness,* (or for our justification.)

In the prosecution of this precious and weighty Doctrine. I shall endeavour,

1. To prove the Point.
2. To open the meaning of the word *Justifie.*
3. To shew what the justification of a sinner before God, is.
4. What are the essential parts of our justification.
5. The several Causes of our Justification.
6. The Fruits and Consequences of our justification.
7. And lastly, Close all with a brief Application for proof.

1. Jesus Christ was decreed, designed, ordained, and determined to be his peoples righteousness, propitiation, and redemption: the justification and redemption of a sinner is according to Gods purpose, and grace, given us in Christ Jesus before the world began, 2 *Tim.* 1. 9. which according to the immutability of his Counsel was in the fulness of time accomplisht. That in *Daniel* is very emphatical, *Dan.* 9: 34. *To bring in everlasting righteousness*; 'tis in the original, a *Righteousness of Eternities*: So in *Heb.* 9. 12. it it said, that

Christ

Christ obtained eternal Redemption for us. Our Redemption, or Righteousness may be called *Eternal*, upon a double accompt:

Eternal *a parte ante, & a parte post.*

1. *Eternal*, in reference to the eternal Decree of God, and so a Righteousness from Eternity.

2. *External*, in reference to the everlasting duration of the vertue of it; the great and glorious Benefits that accrue to Believers by vertue of this Righteousness, extend their vertue, continue their influence throughout the endless duration of Eternity. 'Tis a Righteousness from all Eternity, and a Righteousness unto all Eternity, *Rom.* 3. 25. *Whom God hath set forth* (from everlasting, or fore-appointed) *to be a propitiation through faith in his blood, to declare his righteousness*, &c. Christ was *A Lamb slain from the beginning of the world*, Rev. 13. 8. (*viz.*) in the eternal purpose and Decree of God.

ὃν προέθετο ὁ Θεὸς ἱλαστήριον quem proposuit Deus propitiationem. Montan.

2. Consider Christs glorious Name. This is his Name wherewith he shall be called, *the Lord our Righteousness*, *Jer.* 23. 6. This is like his other Name *Jesus*, the same in substance with this, *Matth.* 1. 21. by the Oracle of an Angel, his Name must be called *Jesus*, *for he shall save his people from their sins*, (i.e.) from the power, guilt, and condemnation of sin.

3. 'Tis the office of Jesus Christ as our High Priest, to be our Righteousness. Jesus Christ was λυτρατὴς, λύτρον, ἀντίλυτρον, λύτρωσις ἀπολύτρωσις ἱλασμὸς, ἱλαστήριον: he was our Redeemer, the price of our Redemption, a Counter-price; our Redemption and revocation

tion from Captivity, he was both the propitiatory and propitiation; he was Priest, he was Altar, he was Sacrifice, he was All in All, to *make us the righteousness of God in him*, 2 Cor. 5. *ult.* that is, that we who are impure sinners by nature, through the sacrifice of Christ, might become righteous before God.

Jam fructum ostendit quem ex Christi sacrificio consequuti sumus, nimirum ut justi coram Deo essemus, qui naturâ impuri, & peccatores sumus. Marlorat. in 2 Cor. 5. 21.

He is our Advocate, and propitiation Jesus Christ the Righteous; yea, he is our ἱλαστήριον, our propitiatory, or placatory, alluding to the Mercy-seat. He is our Passeover sacrificed for us; he is the Lamb of God slain for us, that the wrath of God might pass over, and pass away for ever from us, and not fall down upon our heads: if your hearts and Consciences are sprinkled with the blood of Christ, as the Door-posts of the Children of *Israel* were with the blood of the Paschal-lamb, the wrath of God will for ever pass by you, and not pass upon you. Thus Jesus Christ is a merciful and faithful High-priest, *Heb.* 2. 17. merciful to us in misery, pitying us in our guilt and blood, faithful to God, and to us also in the faithful discharge of his Priestly Office for us; in being our Price, our Ransom, in discharging our Bond, in pacifying the Fathers wrath, in satisfying divine Justice, in finishing Transgression, in making an end of sin, in bringing in everlasting Righteousnesse, and so in bringing us to God. Now as he is our merciful and faithful High Priest,

1 Joh. 2. 2.
Rom. 3. 25.
1 Cor. 5. 7.
1 Pet. 1. 18.
Exod. 12. 7.
1 Pet. 3. 18.

Justitia, hoc est, justificator noster, donans nos vera justitiâ coram Deo per fidem. Ad sacerdotale munus Christi hoc pertinet. Pareus in 1 Cor. 1. 30.

Priest: so he is our Righteousnesse, (1) our Justifyer, endowing us with a perfect Righteousnes before God through faith; this belongs to the Priestly Office of Christ.

Jesus Christ is the Author, or the procuring cause of our justification, as he is the Heb. 5 9. Author of our eternal Salvation. And this he doth two wayes:

1. By making an Atonement for us on Earth.

2. By making intercession for us in Heaven: He hath made reconciliation for us by his blood upon the Crosse, *Rom.* 5. 10. and he doth continue to make intercession for us by the prevalent and loud cryes of the same blood in Heaven, *Heb.* 12. 24. He is gone up to Heaven to appear in the presence of God Heb. 9. 24. for us; just as *Aaron* (a type of Christ) *Exod.* 28. 12, 29. and 30. *verses*, was to bear the name of the children of *Israel* (a figure of all the Elect of God) engraven in precious stones upon his Shoulders, and upon his Heart, when he went into the holy Place, for a memorial before the Lord continually. So our Lord Christ is entred into the Heavens, with red and glorious Garments, to appear in the presence of God for us: there is not the least Believer but his name is (as it were) engraven upon the Shoulders, Breast-plate, and Heart of Christ. Of all cryes the cryes of blood are the strongest, the loudest, whether for, or against

gainst a guilty person. *Abels* blood cryed aloud to God for vengeance, but this blood of sprinkling speaketh better things than that of *Abels*: it pleads, sues, presses hard for a discharge from all thy sins, and enemies: it cryes aloud for mercy, peace and pardon. Lord (saith Christ) here is my price, and my purchase, my Redemption, and my redeemed Ones; here is my Righteousness, and here are the persons justified by it: whatever charge or guilt lyes upon them, here are the shoulders that have sustained the weight of thy wrath, which was their due, upon these shoulders, and in this heart, thou mayest behold all their names engraven, acquit and absolve them for my sake; Father, I will that they be righteous by my Righteousness, and glorious with my Glory; My tears, my stripes, my wounds, my groans, my anguish, my Blood, the tortures of my Body, the torments of my Soul do all pray, and plead prevailingly, that all believing sinners be justified, and saved. Thus Christ appears in Heaven, with red Garments, with Garments rolled in blood, and with the *whites* of peace, pardon, justification, and absolution upon the red: with all the names of his justified, sanctified ones engraven upon his shoulders, and upon his heart before the Lord continually, to present his everlasting Righteousness to the Father for us, to present our persons as righteous, and spotless, enwrap'd in that glorious Robe of Righteousness, and to impropriate and apply his everlasting Righteousness, to us. Gen. 4. 10.

Thus

Thus I have proved, that Christ is our Righteousness.

Vox justificandi δικαιοῦν, καὶ δικαιοῦσθαι *& inde justificationis,* δικαιώματος, καὶ δικαιώσεως, *propriè, & fere semper forinseca, & forensis actio est, judicis, & judicii, scilicet in rei absolutione, condemnationi opposita.* Synop. *Pur.* Theol. p. 434. *Justificare absolvere à est, morte, non condemnare.* Syntag. Polan. p. 455.

2. We come in the next place to open the meaning of the word (*justifie.*)

Justification is a Law-state, and the words δικαιοῦν, and δικαιοῦσθαι (from δίκη) are *verba forensia*, or judicial, or Court-Terms, taken from Courts of Justice: It imports the absolution of a guilty person, the word *justification*, is in holy Writ opposed to *condemnation*. To justifie, saith *Polanus*, is to absolve from death, not to condemn.

Though *justificare* sometimes may note as much as *justum facere*: if you respect the notation of the Latin word, as *magnificare* importeth to magnifie, or make great; neither is it to be doubted, but that the Lord doth constitute, or make those just, whom he justifieth, they are just, both by the imputation of Christs Righteousness, which is out of them in Christ, as being his personal righteousness, and by infusion of righteousness, as it were by influence into them from Christ their Head; to the faithful belongs a two-fold Righteousness, the one of Justification, the other of Sanctification: I shall make it evident (saith the learned Bishop *Downame*) that the Hebrew *Hitsdiq*, and the Greek δικαιοῦν is, *verbum forense*, a judicial word taken from Courts of justice, which being attributed to the Judge is op-

Reverend *Downam's Treatise of Justification.* p. 203.

opposed to Condemnation, and signifieth, to absolve, or to give sentence with the party questioned. Thus far he. So that to justifie both from Scriptures and the writings of the Fathers, is as much as to absolve, or acquit a believing sinner from guilt, and condemnation, and to accept him as righteous through the righteousness of Jesus Christ. To justifie, is to repute, and pronounce a man just or righteous. Justification is opposed to Condemnation, *Rom.* 8. 33. *it is God that justifies,* i. e. acquits, absolves, *who shall condemn?* so the word is taken, *Deut.* 25. 1. The judges are commanded to justifie the righteous, and to condemn the wicked: likewise, *Prov.* 17. 15. he that justifies the wicked, and condemns the righteous, they are both an abomination to the Lord. So also is this word taken in a Law sense, *Psalm* 143. 2. *Lord enter not into judgement with thy servant, for in thy sight shall no man be justified.* Rom. 5. 16. *Judgment was by one to condemnation, but the free Gift is of many offences to justification.* Now the Scripture speaks of a righteousness of the Cause, and of a righteousness of the Person.

Justificare est justum reputare, justum pronunciare.

οὐδὲν κατάκριμα, not one condemnation to them that are in Christ Jesus. Rom. 8. 1.

1. Of the Cause, When a man in other respects sinful, may be said in this, or that particular cause, or matter to be innocent, or just: as in the case of *Abimelech*, touching the matter of *Sarah*; he pleads the integrity of his heart, and the innocency of his hands, *&c.*

1. Justitia Causæ.

Gen. 20. 5.

2. Of the Person. That is the universal conformity of the whole man, and of all his actions to the holy Law of God, and this twofold:

2. Justitia Personæ.

1. Legal.
2. Evangelical.

1. Legal, By the Law and the works thereof, hereby the Man Christ Jesus, and none but he on earth, was in a strict sense legally just and righteous, he only fulfilled all righteousness, even the righteousness of the whole Law, and the Holy Angels are thus justified.

Hac justificatione Angeli sancti fruuntur. Polan. Mat. 3. 15. Rom. 8. 3, 4.

2. Evangelical, That (in short) is this: through faith in Christs righteousness a believing sinner is justified before God, *in foro cœli*, in the Court of Heaven: And Christ is the end of the Law for righteousness to every one that believeth, *Rom.* 10. 4. we ought directly to go to Christ for justification, and not to go back to *Moses*; *by him all that believe, are justified from all things, from which ye could not be justified by the Law of* Moses; a sense whereof a believer hath more or less, *in foro Conscientiæ*, in his own conscience: *Rom.* 14. 17. *The kingdome of God is not meat and drink, but righteousness, and peace, and joy in the holy Ghost*, Rom. 5. from the 12. to the end, proves at large our sole and whole justification by the righteousness of One, even Jesus Christ. In a word, the Lord accepteth, and reputeth a guilty unworthy sinner (yet believing) as righteous, by the free imputation of the righteousness of Christ unto him.

Rom. 5. 1. *Finis perficiens non interficiens.* Acts 13. 38, 39.

Thus much for the Terms (*Justifie*) and (*Justification.*)

3. We come in the third place to the definition of *Justification.* I am not ignorant, that the

the definitions thereof are many, but the most clear and comprehensive I take to be this:

What is Justification?

Ans. *Justification* is a most merciful and righteous Action of God as Judge, whereby, imputing the righteousness of Christ to a believing sinner, he absolveth him from his sins, and accepteth of him as righteous in Christ, and as an heir of eternal life, to the praise and glory of his own mercy and justice. All which (at leastwise for the most part) is comprehended in, *Rom.* 3. 23, 24, 25, 26. Definition of justification.

I do not intend at this time to prosecute the parts of this Definition at large, but only speak to two things *in transitu*:

1. The justification of a sinner is an Act of God, as Lord, Law-giver, and Judge, *Rom.* 8, 33. *it is God that justifieth*, the whole Trinity, Father, Son, and Spirit, *Jam.* 4. 12. There is one Law-giver, who is able to save and to destroy: none but the offended Majesty can pardon mans offences; 'Tis the injured Deity that saith, *I even, I am he, that blotteth out thy Transgressions, for mine own sake, and will not remember thy sins*, Isa. 43. 25. O glorious and gracious Word! Hee that will by no meanes clear the guilty, having received satisfaction in his Son, by the imputation of his Sons righteousness justifies the ungodly, acquits them from the guilt of sin, and accepts them as righteous in his sight. *Opera Trinitatis ad extra sunt indivisa.* Rom. 4. 5.

2. The righteousness of justification (*quatenus* justification) works not a real inherent change in us, which is done in sanctification,

but makes a relative change without us, and upon us, as it is a judicial act of God, an act of God as Law-giver and Judge, in opposition to Condemnation. Justification makes a relative change or mutation, in respect of a mans estate or condition: a guilty person is pronounced righteous, the sinful Debtor is discharged; an Enemy is now reconciled, a miserable captive is redeemed, a childe of wrath is made a Son of God, and an unworthy worm an heir of Glory. These are relative mutations, though they that are justified, are also together sanctified; in order of Time these acts of grace are wrought together, but in order of Nature justification is the Antecedent, and sanctification is the Consequent; and mark it, where justification changeth a mans Relation (to God, and Eternity) there sanctification changeth a mans disposition, and renews the soul with inward holiness: both are the sacred effluxes from Christs righteousnes; the first is wrought by the righteousnes of Christ imputed, the other by the righteousnes of Christ imparted; one by Christs personal righteousnes, the other by way of influence, and infusion from Christ as Head. Wee ought to take great heed lest we confound justification with sanctification, as *Bellarmine*, and the Papists do.

Christ is both caput eminentiæ, & caput influentiæ.

4. In the fourth place, we come to shew the essential parts of our justification, and these are two:

1. Absolution from sin.
2. Acceptation as righteous in Christ.

Both

Both which, the Lord granteth by the plenary, and perfect satisfaction made to his Law and justice by Jesus Christ, both our Surety, and Mediatour: by which he satisfied the Law in both parts:

1. He satisfied the Law in respect of the penalty, by his Passion, or passive righteousness, undergoing the Curse for us, *Gal.* 3. 13.

2. He satisfied the Law in respect of the Precept by his perfect active righteousnesse, habitual and actual: but neither of these can be severed any where from the other: And these which God hath so indissolvably joined, let no man put assunder, each hath its proper interest in, and respective contribution toward the satisfying the injured honour of Gods Law; for the honour of Gods Law is the equity of both its parts, its Command, and its threatning. Christs active righteousness, the obedience of the Great God-man, hath honoured the equity of the first, (*viz.*) repaired the honour of Gods Commandments, broken by sinful man. And his passive righteousness in like manner, honours the equity of the Threatning; Christ himself dies, to justifie that the sinner is worthy of Death; and by offering up himself as a sacrifice on the Crosse, he proclaims to all the world, that sin is exceeding sinful, and that God is exceeding jealous. Again, Consider, Christs active Righteousness was every where passive, (the distinction of active and passive is needless) and his passive righteousness every where active. Rom 3. 4.

See *Wallebius* his *Body of Divinity*, with the Notes of Mr. *Rosse*, p. 109.

1. His active Righteousness was every where passive, because all of it was done in the form of a Servant: in our nature he obeyed the Law, in his very incarnation he was passive, for therein he suffered an eclipse of the glory of his God-head.

Christs obedience is an active Passion, and a passive Action. *Ibid.*

2. His Passive Righteousness was every where active; because what he suffered, was not by constraint, or against his will, it was his own voluntary act and deed, all along he eyed his Fathers Glory, and the good of mankind; Ah! take that instance, the Greatest of his sufferings, his very dying was the product, both of the freeness of his love, and of the majesty of his power, *John* 10. 17, 18. *Revel.* 1. 5. Read those melting Texts, and chew the Cud upon them. But to return. The Law hath two branches:

1. The Commination, or the Curse.

2. The Precept, or Commandment: so there are two parts of justification.

1. Absolution from the Curse of the Law, this is done by Christs sufferings: the *Prince of Life* dyed, the *Lord of Glory* became a Curse for us.

2. Acceptation as righteous in Christ, this is done by the imputation of Christs perfect righteousness to us, both habitual and actual. Thus Jesus Christ is the end of the Law for righteousness to every one that believeth, for to them that believe in him he hath fulfilled all righteousness: but I must confess, by reason of the most strict Connexion between these two, (*viz.*) imputation of righteousness and remission

Rom. 8 3, 4 Rom. 5. 17, 18.

mission of sins, the one doth comprehend or concludethe other: as *Rom.*4.22. and justification, κατ' ἐξοχὴν is oftentimes placed in the remission of sins: as *Psalm* 32.1. *Rom.*4.7.

Propter arctissimam συγγένειαν, una alteram Complectitur συνεκδοχικῶς; quamvis, justificatio κατ' ἐξοχὴν in peccatorum remissione Constituatur. Synop. Pur. Theol. p. 436. *justificatio peccatoris, est remissio peccatorum, figuratè nimirum & metonimicè loquendo, quia remissio peccatorum est causa formalis justificationis peccatoris*, &c. Syntag. Polan. p. 445.

We are justified by Christs obedience, both active and passive: but I confess chiefly by the latter: The Scripture in many places seems to lay the stress principally (or at least synechdochically) upon the Blood, the Death, the Crosse of Christ, *Ephes.* 1.7. *Heb.*9.12, 14. *Rom.* 5.10 *Ephes.*2.13. *Col.*2.13, 14. *Revel.* 1.5, 6. *Rom.*5.8, 9. *Cum multis aliis*, &c.

Before I proceed to the fifth General propounded to be spoken to, I think it not unnecessary to enquire, what is the form of Christs satisfaction, which renders it satisfactory to God, and justificatory to man? I answer, The infinite merit of what he did and suffered: which infinite Merit stands.

Forma dat esse.

1. In the dignity of his Person, the fulness of the God-head dwelt in him bodily, *Col.* 2.9, 14. Now for the work of a servant to be don by the Lord of all, renders his active; and for him to suffer as a Malefactor between Malefactors, who was *God blessed for evermore*, Renders his passive righteousness infinitely meritorious; No wonder the blood of Christ *cleanseth from all sin*, for it is *the blood of God*, by

Acts 20. 28. 1 Joh. 1.7.

by the figure, called by the Ancients κοινωνία ἰδιωμάτων, Communication of properties: the blood of the Man Christ Jesus, is called *the blood of God.* And this is the reason why the righteousness of one, redounds to all (the Elect) for the justification of life, *Rom.* 5, 18, 19. The doings and sufferings of this Glorious Person *the Lord our righteousnesse,* (though for a few years) were infinitely of more value, than all, that all the creatures in Heaven or Earth could have done or suffered to eternity; the very Man *Christ Jesus* is above all the Angels, for he is the Man Gods fellow, an high Word. And this infinite worthiness of the Redeemers Person ye have excellently described, as the irradiating and infinitely exalting all he did and suffered. Consult these Texts, *Heb.* 1. 1, 2, 3. *Phil.* 2. 6, 7, 8, 9, 10.

Heb. 1. 6.

Zech. 13. 7.

2. The righteousness of Jesus Christ is of infinite merit, and a meet supererogation of an infinitely Glorious Person.

1. His active Righteousness stood in his obedience to the Ceremonial and Moral Law.

1. His obedience to the ceremonial Law, was a meet supererogation; What? for the substance to comply with the shadows? for the Anti-type to do homage to its own Types? besides, he submitted to those Ordinances, the end and institution whereof supposeth Guilt, what fore-skin of iniquity had he to be cut off by Circumcision? what filth to be wash't away in Baptism? yet he was circumcised and baptized, and his Mother offered for her purification.

Luke 1. 21. 22. Luk. 3. 21.

2. His

2. His obedience to the moral Laws; Although it must be granted as man, it was his duty, yet it was not his duty to become man; his incarnation was a work of supererogation, the Law did never command that the eternal Son of the living God should take upon him the form of a Servant, keep the Law, suffer and die. This condescention of his was wholly free and arbitrary; what but his own infinite love could move the eternal Word to pitch his Tent in our Nature? What else could move the Lord of the World to become a servant? the Antient of Dayes to become a Childe? or the Son of God to be the Son of *Mary*? Gal. 4. 4.

And as his Active, so also his passive righteousnesse was a meet supererogation. What had divine Justice to do with the holy Childe Jesus? Had it not been for his own eternal compact with the Father: he was a sinlesse Person, the Lamb of God without spot; he suffered not for himself, *he that knew no sin was made sin for us*, (i.e.) a sacrifice for our sins, *that we might be made the righteousnesse of God in him*, 2 Cor. 5. 21. Dan. 9. 26.

3. The stamp of Gods Appointment highly dignifies (as to us) Christs righteousnesse, and renders it acceptable to God, and meritorious for our benefit. The Assignment and appointment of God the Father sets a great value on it; *God was in Christ reconciling the world unto himself*, not imputing to men their trespasses, 2 Cor. 5. 19. the reconciliation, or justification of a sinner, is as much the Fathers

thers as the Sons Act. Christ frequently declares in the Gospel of *John*, that he came into the world, to do the will of him that sent him. Christ received his mission and Commission from the Father for our justification. Mark that notable place, *Heb.* 10. 6, 7, 9, 10. *In burnt-offerings, and sacrifices for sin, thou hast had no pleasure (the Lord did not delight in the blood of Bulls,* Goats or Calves, those brutish sacrifices): *vers.* 7. then, said I, (the words of Christ) *Lo I come, (in the Volume of the Book it is written of me)* to doe *Thy Will,* O God. Mark that, *ver.* 9. Then, said he, *lo, I come to do thy will:* (O God) *He taketh away the first,* the first sort of sacrifices, *that he may establish the second,* (viz.) sacrifice of his Son, *vers.* 10. by *the which Will,* we are sanctified, (*i.e.*) saved, *through the offering of the body of Jesus Christ once for all.* Some of our Great Divines judiciously judge, that much of the merit of Christs Passion doth arise from the eternal Compact, and assignment of the Father, (not excluding the other considerations). Now we pass on.

John 6.

Dr. Owen, in his *Death of Death:* and Mr. *Caryl,* in his Lectures on *Job.*

5. To the fifth *Query,* and that is this, *what are the severall causes concurring to our justification?*

A. I answer, The causes of our justification are these four chiefly:

1. The Efficient.
2. The Material.
3. The Formal.
4. The finall Cause.

1. The Efficient cause, and that is two-fold, either principal, or instrumental.

1. The

1. The principal. God, the whole Trinity, Father, Son, and Spirit. Justification being an outward action, *ad extra*, respecting the creatures, is the common Act of the whole Trinity. God, (the whole Trinity) doth justifie as Law-giver, and Judge. *Jam.* 4. 12. There is one Law-giver able to save, and to destroy, he is the Judge of all the Earth; by sin we became Gods Debtors, and owed him many thousand Talents, Christ our Surety payes our Debts, and God dischargeth us; by sin we were enemies and ungodly, Christ our Mediator reconciles us enemies, and justifies us, by Nature ungodly, yea, God in Christ reconciles us to himself, not imputing to us our trespasses, 2 *Cor.* 5. 19. And this is both a gracious, and a righteous Act of God; but. 1. A gracious act, *Rom.* 3. 25. we are justified freely by his Grace, 2 *Tim.* 1. 9. *Ephes.* 2. 5. we are saved by Grace.

In summa, nemo ad fidei justitiam pervenit, nisi qui in se erit impius. Calv. in Rom. 4. 5.

2. A righteous act of God: hereby he eminently declares his Righteousness, *Rom.* 3. 26. the Apostle paints it in with an ingemination, *to declare, I say, his righteousnesse, that he might be just, and the justifier of him that believeth in Jesus*; the righteousness of Christ making plenary, yea redundant, and superabundant satisfaction to offended justice; his justice being satisfied, yea, honoured with Christs righteousness. Now, he is not only merciful, but also *faithful and just to forgive us our sins*, 1 *John* 1. 7. Now there is a blessed Harmony between the divine Attributes: righteousness and mercy do sweetly embrace

and

and kiss each other, the Glory of both shine forth most illustriously in, and by the bloody passion of the Son of God.

Now the Acts of God, the principal Efficient cause are to be distinguished according to the distinction of the three persons.

1. The Father justifies, as the primary Cause and Authour: he gave his only begotten Son for our justification and salvation, *John* 3. 16.

2. The Father justifies as Legislatour, enacting by his Soveraign Authority, that sweet Law of the New Covenant, by vertue whereof, every believing sinner is justified from the guilt of sin, from which he could not be justified by the Law of *Moses*. This Law of justification by Faith is Gods own act and Deed, the great *Instrumentum pacis* betwen God and man: the Tenour of the Gospel (out *Magna Charta*) runs, that he that believeth shall be saved.

Acts 13. 38. 39.

3. The Father justifies as a Judge, in absolving those that believe, and in pronouncing them just in Christ, and that in three respects:

1 God justifies upon believing actually.

1. God justifies a believing sinner upon his believing actually: by Faith we are thus justified, *Rom.* 5. 1. *Gal.* 3. 8. By believing he hath a Title good in Law, an indefesible right to all the promises of the Covenant, God then owns, and approves of him as a person justified.

2. Particularly at Death. Heb. 12. 23.

2. At the moment of dissolution God justifies a Believer particularly. (as the *Judge of all*, and the *Judge of all the Earth*); passing a par-

particular private Sentence of everlasting life upon every believing Soul.

3. Eminently at the Day of Judgment, when the Antient of Dayes shall take the Throne, when the Son of Man appearing in power and great Glory, shall in open Court before all the world by publick Sentence, for ever acquit and discharge Believers at that solemn and Great Day.

3. Eminently at the day of judgment. God justifies at the last day, by the man Christ Jesus, Act. 17. 31.

Thus the Father justifies.

2. Jesus Christ the Son justifies, as the Mediatour and meritorious Cause of our justification, and that in two respects:

1. As our Surety he paid our Debt, and as our Redeemer he laid down the price of our Redemption, *Rom.* 3. 23. wee are justified freely by the Grace of God, and yet through the redemption that is in Christ. His blood was the λυτρον, the price of our redemption, *Ephes.* 1. 7. in whom we have redemption through his blood, even the forgiveneſſe of sins, according to the riches of his Grace; he is the Mediatour of reconciliation between God and Man.

Christ is both ὁ Ἐγγυος, and ὁ Μεσιτης, a Surety and a Mediatour. λυτρον, redemptionis pretium.

2. Christ justifies as our Advocate and Intercessor, presenting our persons, pleading our cause, prevailing with his Father by the speakings of his blood, that the vertue of his merits may be applied to us, *Rom.* 8. 34. *It is God that justifies, who shall condemn? 'tis Christ that died, yea, rather that is risen again, who also maketh intercession for us:* there is *a rather* put upon the resurrection, and ascention of Christ, 1 *John* 2. 2. we have an *Advocate with the Father,*

ther, *Jesus Christ the righteous*. Thus Christ justifies.

3. The Spirit justifies as the Applicatory Cause, he doth reveal and apply to us the righteousness of Christ for our justification.

1. The Spirit, as the Spirit of Wisdome and Revelation reveals, and discovers this Robe of Glory to us, this Garment of Salvation: Though the Father hath given the Son, and the Son hath given himself for our righteousness, yet 'tis the Spirit that applyes this righteousness: Revelation and Application is his peculiar Office.

Directly. 2. As the Spirit of Regeneration working in us the grace of Faith, which is one of the fruits of the Spirit, whereby we receive and apprehend Christ the Lord our righteousness, unto our justification in the Court of Heaven: the Spirit justifieth as he is the cause of the cause. the Author of Faith that justifies.

Causa Causæ est causa causati.

Reflectively. 3. As a Spirit of Adoption, by confirming our Faith, by working in us the assurance of our justification, by sealing us up unto the day of Redemption, the Spirit it self beareth witness with our spirits, that we are the children of God, *Rom.*8.16,17. Thus the righteousness of God by the revelation of the Spirit is revealed from Faith to Faith, *Rom.* 1.17.

Thus much for the principal efficient cause.

2. The instrumental or ministring causes are the Word of God, and Faith.

The Gospel is *manus Dei efficacis.* 1. The ministry of the Word, is the instrumental cause on Gods part. *faith cometh by hearing, and hearing by the Word, Rom.* 10.17. and

and in *Gal.* 3. 2. the Gospel is called the *hearing of Faith.* God in his Word by his Ministers, doth as it were beseech sinners to be reconciled to him, 2 *Cor.* 5. 19, 20. The Word of God is the *vehiculum spiritus*, the Charriot of the Spirit, wherein he rides: the Word is the Wardrope, wherein this glorious Robe of Righteousness is laid up, 'tis the goodly Field wherein this heavenly treasure is to be found. Isa. 61. 10. Matth. 14. 44.

2. The second instrumental cause is Faith: Faith is the hand of the Soul, whereby we receive Christ, and apply his righteousnesse, *John* 1. 12. Faith justifies, *Rom.* 5. 1. But how doth faith justifie? Faith justifies, as one expresseth it *vi legis latæ*, as it is our evangelical righteousness, or our keeping the Gospel Law; Faith pretends to no merit, nor vertue of its own, but professedly avows its dependance upon the merit of Christs satisfaction, as our legal righteousness, on which it layeth hold; its excellency ariseth from *Gods Sanction*, who made choyce of this act of Believing to the honour of *Justification*, because it layes the creature low, and so highly exalteth Christ. The Act of believing is as the Silver: Gods Authority in the Gospel-Sanction, is as the Kings Image stampt upon it; which gives it all its value as to justification, without this stamp, it could never have been currant. Faith doth not justifie as an habit, act, work, or quality, (as the Papists say) but as an instrument

Faith is *manus accipientis.*

* *Non πρῶτως, καὶ κατ' αὐτὸ.* 1. *Primo, & per se, ut qualitas propriè aut motus, actio vel vel passio, aut opus aliquod bonum, & eximii precii, quasi ipsa sit justitia, aut ejus pars, aut etiam justitiæ loco, ex censu, & estimatione Dei, sed δευτέρως, καὶ κατ' ἄλλο, secundario, & secundum aliud, nempe ut modus medium & instrumentum ceu oculus & manus qua Christi, ejusq; participes reddimur, adeoque relativè ad objectum Iesum ipsius justitiam, & promissiones gratiæ.* Synop. Pur. Theol. p. 442.

or

or hand to receive Christ and his righteousness; Faith is an empty and a naked thing without its Object. Faith puts on this Robe of Glory, and wraps the Soul in it; but 'tis this glorious Robe, Christs righteousness that justifies. 'Tis very certain, that the τὸ *credere* cannot, doth not justifie, as *Socinus*, and *Arminius* teach, it doth: 'Tis true, 'tis said, *Rom.* 4. 5. *Faith is imputed for righteousnesse*, and is accepted of God through Christ for the performance of the whole Law: but this is to be understood metonimically, and relatively in respect of Christ the object of faith, who is the end and perfection of the Law to them that believe, by fulfilling the righteousness of the Law for them. Faith invites a Soul to Christ, brings it into Union with his Person, and so into communion of his righteousness.

And then for works: what shall we say of them? The Apostle is peremptory and absolute in his Conclusion *Rom.* 3. 28. Therefore we conclude, that a man is justified by faith without the deeds of the Law. So also, *Gal.* 2. 16 *Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ*, &c. that is, by the works which Christ hath done in our stead, by the obedience of Christ, which we apply to our selves by Faith alone: saith *Polanus*.

* *undè fides imputatur ad justitiam, ut* Paulus *loquitur.* Rom 4. 5. *Non quatenus est qualitas nobis inhærens, nec quatenus est opus, multo minùs quatenus est meritum, sed metonymiâ adjuncti correlativè intellectâ per vocem fidei justitia Christi, quàm fides apprehendit, ut patet ex eodem.* cap. 4. v. 11, 13. And again, *nec quatenus est cultus Dei, & radix omnium aliorum bonorum operum: sed quatenus nos Christo conglutinat & unum cum illo facti, participatione justitiæ ejus fruamur.* Polan. p. 456 * ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, ἐὰν μὴ scripserit Paulus pro ἀλλὰ sicut etiam accipitur. Matth. 12. 4. 1 Cor 7. 17. Beza in loc. *sed tantum per fidem Iesu Christi: hoc est per opera quæ Christus loco nostro fecit, per obedientiam Christi quam solâ fide nobis applicamus.* Polan

Faith

Faith justifies a sinner before God, and works justifie Faith, and demonstrate to the world, and to our own consciences that our faith is not dead and barren, but (*Jam.*2.4.) Living, because fruitful; faith as working, doth not justifie, but found justifying faith is a working faith.

2. We come to consider the essential material cause of our justification, that very thing, which is our righteousnes, which God imputeth to us, and accepteth on our behalf.

To this I answer. 1. Negatively, what it is not. 1. Negatively.

1. It cannot be our own righteousnes inherent in us, because inchoate and imperfect, and the righteousnes of justification, must be most absolute & perfect, *by the works of the Law shall no flesh be justified*, (1) no meer man, *Rom.* 3. 20. We may therefore cry out with *Bernard*; what is man that is a servant of sin, a Bondslave of the Devil, able of himself to do, for the recovery of righteousnes once lost? there is therefore the righteousnes of another assigned to him, who hath lost his own.

Justitiam, quæ tantum Tribunali Dei Constitimus, perfectam omnibus numeris, partibus, & gradibus esse necesse est. Quid enim ex se agere poterat, ut semel amissam justitiam recuperaret, homo servus peccati vinctus Diabolo? assignata est proinde aliena qui caruit sua. Bernard.

2. Nor secondly is it the righteousnes of Christ, meerly and solely (as man) considered: though that was pure and spotless, yet it was not infinite, and meritorious; for Christ taking upon him an humane nature, was bound to keep the the Law, *being made of a woman*, he was also

made under the Law; under the Covenant of Works: the obedience of Christ meerly as man, had been no work of supererogation as to us, it would have served to justify himself; but without the personal Union, there would have been no redundancy, or over-flowing of merit in it, to justify those millions of guilty miscreants, who through the infinite grace of the Father by the blood of the Son are justified. Wherefore Christ came not for himself, but for our salvation, &c. saith *Athanasius*.

Gal. 4. 3, 4.

Non propter seipsum, sed propter nostram salutem, & ob demolitionem mortis, & condemnationem, Christus Advenit. Athanas. Orat. Tertia contra Arrian.

2. It is not the Essential Righteousness of the God-head, not that righteousness wherewith God is righteous, 'tis not the righteousness of Christ as God solely, though it is called *the righteousness of God*, 2 Cor. 5. 21. Rom. 1. 17. and so called, because 'tis the righteousness of him, who is truly God, as well as truly man, in one person: and 'tis the righteousness which God appointeth, and accepteth for our justification. But it is not the Essential uncreated righteousness of God, which being the Essence of God, cannot be communicated to any creature, much less can it become the accidental righteousness of any creature.

Non est essentialis justitia Dei, ut Andreas Osiander *contendebat, cujus errorem refutavit.* Calvin. *Institut. tertio libro.*

2. Positively, that which is our righteousness for justification. It is the most Adequate and perfect obedience of Jesus Christ the Mediatour God-man to the whole Law of God,

2. Positively.

God. Consisting in a most exact conformity of his whole humane Nature with all its actions and passions thereunto: whereby, both actively, and passively he fulfill'd the Law most perfectly.

Justitia Jesu Christi, per quam justificamur coram Deo, est perfectissima totius legis divinæ obedientia, consistens in exactissimâ totius naturæ Humanæ Christi, omniumque Actionum, & passionum ejus internarum, & externarum conformitate, cum tota lege Dei, quam loco nostro perfectissime implevit, ut nobis a morte æternâ liberationem, & jus vitæ æternæ acquireret. Syntag. Polan. *p.* 457.

For proof you may please to read, *Rom.* 8. 3, 4. *Gal.* 4. 3, 4. *Rom.* 5. 16, 17, 18, 19. *For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous*, vers. 19. O Believers, this Garment of Sun-beams wrought out for ye by the Sun of righteousness, must needs be glorious: if ye consider,

1. That Christs humane Nature was never stained neither with original, nor actual sin: for by his divine Conception by the Holy Ghost, he received of his Virgin Mother, a pure un-deflowred, Virgin Nature, which all along he kept immaculate.

2. The Humane nature in him is dignified with Union to the Divine, to the second person in the Trinity, in which it doth subsist; as God descended to the lowest to become man, so now man, (*viz.*) the humane Nature ascendeth to the highest, to be personally one with God. 'Tis the righteousness of Christ the Mediatour θεάνθρωπος God-man, in one person, though inherent in the Hu-

mane Nature, and performed by it. And this is that which, by communication of properties, gives infinite value, vertue, and eternal efficacy to the obedience of Jesus Christ; wherefore 'tis called *the righteousness of God*. This I must profess to be the chief stay of my faith, and the principal foundation of my comfort, that *He is Jehovah our righteousness, Jer.* 23. 6. that he who is God blessed for ever, is *the root and off spring of David*; that 'tis the *Prince of Life that died*, *Acts* 3. 15. that the *Lord of Glory was crucified*, 1 Cor. 2. 8. that, that blood, which is the price of my redemption and justification is the blood of God; that he that was *in the form of God, and thought it no robbery to be equal with God* did humble himself, and became obedient to the death of the Crosse for me, which whole humiliation of Jesus Christ God-man, from his conception to his crucifixion, especially his bloody passion, is the material cause of our justification.

Rom. 9. 5.

Acts 20. 28.

Phil. 2. 6, 8 Gal. 2. 20.

Some say, it consists both in *applicatione & pronunciatione ipsius Dei. Justitia Dei est non peccare: justitia hominis, est non imputari peccatum.* Bernard Serm. 23. in Cantic.

Thus much for the essential material Cause of our justification.

2. *What is the formal Cause of our justification?*

I answer, 'Tis the imputation of Christs Righteousness, because by imputing and applying it to us, he is pleased to justify us, *Rom.* 4. 11. *Psalm* 32. 1. *Rom.* 4. 8. 2 *Cor.* 5. 19. *Acts* 10. 43. *Acts* 13. 28, 29. St. *Ambrose*, Bishop *Downame* and others do express it by this simile; When *Rebecca* cloathed her son *Jacob* with the garments of her elder son *Esau*, the matter of the action, was the garment of

of *Esau*, which being applyed to him did cover him; but the form of the action was the applying it to him, the indution, or putting it upon him; so the matter of our justification is Christs righteousnes, the formal cause of our justification, is the Fathers imputing, or applying Christs righteousnes to us. The Apostle most clearly argues, by way of comparison between *Adam* and Christ; how could the disobedience of *Adam* be made ours for condemnation? or the obedience of Christ be made ours for justification unto life? but only by imputation, seeing they are both transient Acts. A learned Philosopher tells us, That a motion, whether action, or passion, hath no being, but while it is in doing, or suffering, but after it is done, it hath no being: the disobedience of the one, and the obedience of the other; the transgression of *Adam* and the righteousnes of Christ, can be no way conveyed to us, but by imputation: which term of *imputation of Christs righteousnes*, (notwithstanding the Papists scoffing at it, and calling it *putative righteousnes*) is used ten times in *Rom.* 4.

Rom. 5. 17, 18, 19.

Motus non est, nisi dum fit, postquam factus est, non est. Jul. Scaliger.

4. The End or final Cause for which God doth justifie a sinner by imputation of Christs righteousnes, and that is either supream, or subordinate.

1. The supream End, is the manifestation of the Glory, both of his justice and mercy, as both which concur in all his works: so chiefly in this great work of *Justification*; *The Lord is righteous in all his works, and holy in all his ways*, Ps. 145. 17.

Utriusque enim, & misericordiæ, & justitiæ admirabile hic temperamentum relucet.

1. That his Justice might be fully Glorified: God sent and set forth his own Son to be a propitiation for our sins, and hath punished them in his humane Nature; *I say* (saith the Apostle) *to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus.* 2. That his grace & mercy also might eminently be magnified; he hath sent his only begotten Son into the World, that we might be justified freely by his Grace, through the redemption that is in Christ, *Rom.* 3. 25. and that we should be to the praise of the glory of his Grace, wherein he hath made us accepted in the Beloved, *Ephes.* 1, 6. Wherefore, not unto us, not unto us, not to any works of righteousness that we have done, but to the Father of Mercies, the Lord God omnipotent, and to the Lamb that sits upon the Throne, be all Honour, and Glory, Blessing and praise for evermore, *Revel.* 5. 13. 2 *Tim.* 1. 9.

Rom. 3. 25, 26.

Deus Pater non justificat, ut judex quidem, sed sedens in Throno Gratiæ, &c. Synops.

2. The subordinate end is our Salvation, *Rom.* 8. 30. *whom he hath justified, them also he Glorified, Tit.* 3. 7. *That being justified by his Grace, we should be made heirs of eternal life* Though our salvation be our particular proper, supream end, or chief good, to which both justification, and sanctification are referred; yet it is subordinate to Gods Glory, as to the Soveraign and universal End: for such is the infinite goodness of God to believing sinners, that he hath subordinated their salvation to his own Glory.

Our ὀικεῖον τέλος.

The precious properties of this Righteousness; how it is a divine righteousness, a temptation

tation vanquishing, and a World-overcoming righteousness, a Law fulfilling, and a justice satisfying righteousness, a most perfect righteousness, a Glorious Robe of righteousness, an everlasting righteousness, *&c.* Ye have heard at large discussed from another Text, therefore I shall forbear to enlarge herein.

Lastly, *What are the blessed fruits and consequences of Justification?*

I answer, 1. Sanctification inherent, with good works apparent, which *non præcedunt justificandum, sed sequuntur justificatum*, as *Austin* speaks; they do not go before, but follow after a state of justification.

2. Peace with God; that is an holy Tranquility, and sweet serenity of conscience, *Rom.* 5. 1.

3. A free Access to God, *Rom.* 5. 2.

4. Certain hope of Glory, *Rom.* 5. 2, 5.

5. Consolation, yea Gloriation in, and over afflictions, *Rom.* 5. 3.

6. The shedding abroad the love of God into the hearts of the justified, *Rom.* 5. 5.

7. Conservation from wrath to come, *Ro.* 5. 9.

8. Glorification and eternal life, *Rom.* 8. 30. *Rom.* 5. 21. *that as sin hath reigned unto death, even so might Grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

A word or two at parting to the Justified, by way of Application.

1. Walk up to your Duty.

2. Live up to your Comfort.

1. Walk up to your Duty: Ye that are the redeemed of the Lord, the children of God by

faith in Christ Jesus, walk worthy of him who hath called you to his Kingdom and Glory; *As ye have received Christ Jesus the Lord, so walk ye in him*, Col. 2. 6. Receive not this Grace of God in vain: this is a certain evidence of your freedome from *Condemnation*, if ye *walk not after the flesh*, but *after the spirit*, Rom. 8. 1. and herein is *your father glorified*, if ye *bring forth much fruit*, John 15. 6. As your Receipts are great, so give me leave to tell you, your duty is, and your Accompt will be great also: so live, so act, so work, that ye may give up your accompt with joy.

2. Live up to the Comfort of your state; *ye are already the sons of God, and it doth not yet appear what ye shall be*, 1 Joh. 3. 1. who shall lay *any thing to your charge?* (whether men or Devils) *'tis God that justifieth, it is Christ that died*, &c. Ro. 8. 33. Behold thy Treasures, thy Comforts, thy Joys, thy Portion, thy Priviledges, laid up for thee in that precious Cabinet, *Rom.* 5. 1, 2, 3, 4, 5. Wherefore feed, nay feast thy Soul by faith upon them: wherefore, in the worst of times; the *righteous shall be glad in the Lord*, and all the *upright in heart* shall glory, *Psalm* 64. 10.

Thus, so far as one Exercise would permit, I have endeavoured to give some satisfaction in the great Argument of *Justification*. Consider what I have said, and the Lord give ye understanding; 2 *Tim.* 2. 7. πάντοτε δόξα θεῷ.

FINIS.